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CONTENTS.

FIRST PAGE—Rev. Howard Mac Queary's Trial by Rev. Leon A. Harvey Unitarian .

SECOND PAGE—Hypnotism, by C. H. Murray: Washington Items, by George A. Bacon; What is True Life? Mrs. Lillie's lectures; Music and Children, by E. W. Gould; Fast-ing and Miracle, by Hudson Tuttle.

IRD PAGE-Secular Press Reports of Spirit oal Phenomena: Spiritual Facts, by Wm. A. Johnson, How They Testify; Literary: Advertisements.

Question: Be Restful; False Conclusions Minor Editorials; Personals and Locals

FIFTH PAGE - Society Correspondence; Adver

Strip Page—Ladies' Department; My Home Bye and Bye, poem, by Mrs. M. E. Burr; Reformation in Dress, by Augusta Frances Tripp; Spirit Communion, by Mrs. L. A: Coffin: Value of Sleep for Women; Spiritual-istic Meetings; Advs.

52VENTH PAGE—Timely Topics; Through the Crucible: The Arena; In Memorian Emma Abbott, by Helen Mation Walton; Brooklyn Notes; Obituary; Advs.

BIOHTH PAGE - Psychic Research Society; A Pleasant Event; Testimoniais to Dr. F. L. H. Willis; Pungent Paragraphs; Movements of Mediums; Obituary; Advertisemets.

Spiritual Discourses.

Reported for The Better Way.

THE TRIAL OF REV. HOWARD MAC QUEARY.

Delivered to the Congregation of Unity Church, At the Lyceum, Cincinnati, Ohlo, Sunday, January 18, 1891, by Rev. Leon A. Hanvey. ion, but it must certainly do much to quired as necessary to eternal salvation curred on the sixth and seventh instant at Cleveland, Ohio. The accused has tures to instruct the people committed the leaves floating on the bosom of a for several years been rector of an Epis- to your charge, and to teach nothing as charge brought against him is that in a book issued in October, 1889, he denies and proved by the Scripture? To which him, then we can well afford to wait for a the miraculous or virgin-birth of Jesus, he answered at his ordination, "I am so more vital message. It must be forever and also his bodily resurrection. The persuaded and so determined by God's true that books which live and messages decision is reserved for one month from

the date of trial. Christendom when in considering a trial guide of the soul, and thinks the articles cents, which betrays the heart throb be such as this but one question would of the church set no limits to the free- neath. They are written as Frederick need to be settled. Does this man dis- dom of his interpretation of the Bible. Robertson wrote his sermons, as George believe the articles of the creed? If so This is a question to be settled by the Eliot her novels, with a tear drop now he is a heretic and should be excom- council whose opinion will soon be given. and then upon them. Is this book, then in Part I. of his book. Certainly the God that nothing can remove His pres- are toiling along this human pathway up municated. In the days when the brave But, meantime, another question is written in such a spirit, or is it written proofs are most convincing though time ence from the soul. By a faith which the mount of God-that is, all men and Bohemian leader, John Huss, went to the forced upon an outside observer. How in the spirit of the scoffer and icono- will not permit, nor is this the place to says, "I will not fear, though the earth women, and children even, who are trying stake in Constance, when Michael Serve- can a man who does not believe in the clast? Does he look upon religion some- recount them. The striking parallel betus went to the stake in Geneva, men virgin birth nor the resurrection of the thing as the barbarian hordes looked tween the Chaldean account of creation carried into the midst of the sea;" by did not stop to ask whether the Catholic body, repeat the Apostles creed Sunday upon the beautiful temples and statues and that of Genesis is cited. He insists that which declares, "that neither death to be perfect as their l'ather in heaven Church was right in the one case and after Sunday? How can such man say, of ancient Greece—as something to be on the legendary and poetic charac- nor life, nor angels nor principalities, John Calvin in the other. The councils | I believe in one God, the l'ather Al- swept out of existence? Does he see it ter of that account, and asserts that many simply found that Huss opposed papal mighty, maker of heaven and earth, and as a kind of age-long jest, which it is of the Old Testament stories have a simauthority and Servetus the dogmas of in the Lord Jesus Christ, his only Son, time now to see in its proper light, or Calvin. To-day, if a man is tried by any church, we find ourselves going deeper under Pontius Pilate, crucified dead and utterance of the soul in its effort to find than the question of his agreement with the church doctrine. We take both the church's creed and the man's opinion before the tribunal of our reason.

Thus, in putting any man on trial for his opinions to-day, a church is forced to put her creed on trial with him. Having decided that a man is condemned by a creed, we next proceed to inquire which Mr. Mac Queary denies. And if, must feel, in quitting the old faith and acwhether he is justified by the truth. For by applying modern methods of inter-cepting the new. In his preface he quotes native largeness-because it cannot be hardened into a dogma nor cornered by any set of theological capitalists. It gives us freedom because it is as high as body." heaven and as infinite as God, because its pathway is that which leads to the perfect life of the soul.

The first problem, then, that which confronted the ecclesiastical court at Cleveland, whether Mr. Mac Queary contradicts the creed of the church or not is comparatively easy. The second question which I shall endeavor to answer, whether Mr. Mac Queary's position is justified by truth as we see it, is the one which concerns both the Episcopal Church and the world far more deeply than the reverend gentleman's disagreement with that church's creed. For in soul." this, God's world, the truth will finally triumph, and all creeds at variance with seem far more fitting, if the churchmen dom of God-the kingdom of truth-

birth given in Matthew and Luke, but mas fall, not only from Mr. Mac Queary's omitted by Mark and John as legendary. thought but from all our lives, new leaves, Of this account he says: "I for one be- all open to the sun, will come to take lieve it to be merely a poetic description | their places. of a great fact."

But "the body," he says, "doubtless Mac Queary and his book? crumbled into dust somewhere, and the disciples who saw Jesus alive in the spirit would care little about the body." By his own words, then, which I think he has no disposition to retract, he stands condemned of the charges brought agaiust him.

Why, then, should he wish to remain a member of the Episcopal communion? He answers this question in the preface of his book by insisting that his ordinayou determined out of the said Scripburied. He descended into hell, rose the great All-Father? again the third day, and now sitteth on the right hand of God the Father Al- tude, the attitude of the sincere and mighty to judge the quick and the dead." Episcopal clergymen repeat every Sun- and Christianity." He has himself long day, and which all are required to repeat been a traditionalist, and has felt the traoccasionally, asserts the virgin-birth

we are coming to see very clearly that it pretation, he is able to interpret the that striking passage from Frederick two. If Joseph is not the father of Je- with which religionists of every school at least. He is your own possibility is the truth which makes free. And it passage, "He rose again the third day" Robertson, which says "It is an awful makes us free just because of its own to mean a spiritual resurrection, he will moment when the soul begins to find ancestry of Joseph in order to prove that himself behind some dogmactic statevery soon come upon that other passage, that the props on which it has blindly incapable of such interpretation, which rested so long are many of them rotten really born of a virgin why does Paul dicts this is false, but he has ventured himself or herself completely to the will says, "I believe in the resurrection of the Certainly it cannot be denied that Mr.

Mac Queary would not be alone in inter- been received with implicit confidence his resurrection. He believes that Jesus guide him, and reason to pilot him, he preling even this passage, on the resurrection of the body, to mean the resurrection of a spiritual body.

I once heard the most eminent Episcopalian in America so interpret it to a class of young men. I do not question his sincerity, I only say for myself that I cannot understand how such interpretations are possible. I do not see how it is possible to twist such a sentence as, "I from which God himself has disappearbelieve in the resurrection of the body," into, "I believe in the eternal life of the when those who should have been his

It is therefore with a certain sense of disappointment, that we find so open stifle doubts, which for aught he knows it will be abolished. It would, therefore, minded a truth seeker as Mr. Mac Queary may arise from the fountain of truth attempting to tack his modern thought itself, to extinguish as a glare from hell gin. who are seeking to establish the king- to his ancient creed. It is, however, that which for aught he knows may be manifest that the creed no longer has light from heaven, and everything seems Old, is seen as a literature. It grew up ture of God speaking definite messages an unmistakable sneer. -N. Y. Epoch.

Entered the Post-Office at Cincinnati, Ohio, as should humbly own themselves disciples any hold upon him. He keeps it as a to be wrapped in hideous uncertainty, I about the early church and has much of to definite men, whom he has made inof the truth, and gladly accept this coul memory rather than a hope. It is no know of but one way in which a man can tribution of their fellow learner as an longer a vital part of his religion, and it come forth from his agony scathless: it age would produce. The epistles of Paul messages, gives place to the thought of honest effort to find that which they are will not be at all difficult for him to give all seeking. But instead of this they it up, as he inevitably must. Indeed, in are certain still, the grand, simple landproduce their ecclesiastical measuring the book before us, he makes no claim stick and proceed to show wherein he to the belief in the creed, but simply in through which a human soul can pass. has failed to build his intellectual house sists that he has kept his ordination yow. in accordance with the prescribed pattern. When he talks of the "Trinity" and the 1. Let us try to answer the question "Atonement," of "Heaven and Hell" and from the standpoint of the creed. We "Immortality," you feel that wherever have, before us a stalwart Virginian, as the churchly theories appear, they should robust in thought as in form. The charge stand in much the same relation to his false, to be brave than a coward. Blessed is that he disbelieves two things, the own thought as autumn leaves do to the virgin-birth and the bodily resurrection. tree from which they are about to fall-To both these accusations he must cer- they are yellow, sear and lifeless. With of the soul has dared to hold fast to these tainly plead guilty. In his book he un- another spring new leaves will come out venerable landmarks. At last he equivocally rejects the accounts of Jesus' of the tree's new life. So as the old dog-

2. And now let us turn to the second Concerning the bodily resurrection he question where, not only Mr. Mac Queary's s no less explicit. He believes that opinions, but the Episcopal Church there was a spiritual resurrection of itself is on trial. In the light of our best Jesus. He believes that the disciples thinking and in the presence of our actually saw Jesus after his resurrection. largest hopes what shall we say of Mr.

> Two questions we have a right to asknay it is our duty to ask-of any book which deals with so sacred a subject as religion. First, what is its spirit and second, what the validity of its reasoning?

First, then, what is the spirit of this book? For every book worth reading is permeated with the spirit of him who wrote it. If it is not so, then it is a dead and lifeless thing, and can take no The trial of the Rev. Howard Mac tion yow in no way restricts his right deep hold upon us. For it is a lesson palian Church for heresy may not mark follows: Are you persuaded that the only spirit can speak to spirit. Lana crisis in the history of that commun- Holy Scriptures contain all doctrine re- guage is only the medium of exchangeonly the highway over which thoughts precipitate such a crisis. The trial oc- through faith in Jesus Christ? And are travel from soul to soul. If a book then grace." That vow he insists he is still which sink into mens' hearts, are those able to keep. He still believes the Bible, which are written with a man's heart's There was a time in the history of and especially Christ to be the highest blood, or spoken with warm, living acwho was born of the Virgin Mary, tried does he see Christianity as the deepest is looked at as a literature, which grew

Unquestionably it is this latter attireverent truth seeker which character-Certainly this passage, which most izes the author of the "Evolution of Man vail of soul which every religious nature and begins to suspect them all; when it of the traditionary opinions which have and in that horrible insecurity begin to lieve at all. It is an awful hour-let him grave seems to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse ed. In that fearful loneliness of spirit friends and counselors only frown upon his misgivings and profanely bid him

is by holding fast to those things which are really the only well authenticated God working ceaselessly through all the marks of morality. In the darkest hour whatever else is doubtful this at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than beyond all earthly blessedness is the man who, in the tempestuous darkness will stand upon the rock, the surges stilled below him, the last cloud drifted it is truth or nothing which can make us from the sky above, with a faith, and hope, and trust which neither earth nor hell shall shake henceforth forever."

man with so sensitive a soul—so keen a glance into the heart's deep needs as away if he would allow himself to reason Robertson possessed, still he looks at religion reverently and knows when he that would seem the very acme of skepstands on holy ground. He has reached ticism. To have a faith which you dare the same place that Robertson had in not investigate for fear of losing it, can the passage above, where he feels that he anything less worthy the name of faith can still keep God though he should be forced to give up all Bibles. He has honored by a faith like that? learned that primal lesson of Christianity itself that, "the kingdom of God is within." We are not, then, looking at an irreverent scoffer and iconoclast, but at a

reverent and earnest truth seeker. His position, broadly stated, is that of evolution with all that evolution implies when applied both to man and Christianity. It is by no means an original Queary by the authorities of the Episco- of private judgment. That vow is as which all life conspires to teach, that work, and makes no claim to being such. He quotes from specialists in nearly every field upon which he enters. Le Conte and Spencer have a strong hold upon him on the sides of science and bears the same relation to its author as philosophy, while Keim's influence in New Testament criticism is very marked stream bear to the water on which they But everywhere the point aimed at is copal Church at Canton, Ohio. The necessary to salvation but that which ride, if it is something upborne by the the same. Everything in this world has you may be persuaded may be concluded life of the man but really not a part of been a development, a growth, au evolution from lower to higher forms. When we bring ourselves to think of

it, it is evident that this theory of evoluvery many subjects; and in none is the existence has been an upward journey from some far-off jungle, instead of a downward march from fabled Eden. This is what our author seeks to prove ilar origin. In short, the Old Testament up as naturally as the literature of Eugland. It is full of inspiration because the Jewish nature was intensely religious; but it is filled also with misconceptions and mistakes which betray its human side. Nor does he stop with this kind of criticism, as so many orthodox interpreters do, at the beginning of the product of evolution, as a growth, rather come up and stand beside him. To you New Testament. In the gospels especially, he finds tradition mingled with taken a higher position than any of his God is in you also." There is nothing fact, and he feels bound to separate the accusers. He has dared to face the facts in him which is not also in you, in germ, sus why do Matthew and Luke trace the are confronted. He has not stationed made real. Jesus is of the house of David? If he was ment and declared that all which contranowhere mention so important a fact? begins to feel the nothingness of many We have already noted that he believes ing that somehow God would fill the the life of Jesus, who has not felt his life in the spiritual appearance of Jesus after sails, and that, at last, with the stars to lifted into grander proportions, seen appeared to others precisely as he apdoubt whether there be anything to be- peared to Paul, on that memorable journey to Damascus some two years after who has passed through it say how awful Jesus' death. He appeared to the disci--when this life has lost its meaning and ples as a spiritual presence-a presence seems shriveled into a span; when the which once entered the room when the doors were all shut, and around this fact

there gathered the traditions of his bodily resurrection. Most of the miracles are explained as the working of spiritual laws which we do not fully understand, but which find expression in modern faith cures and spiritualistic phenomena. Those which cannot thus be explained are rejected as of late and therefore untrustworthy ori-

In short the New Testament, like the

materials from tradition, I have cited these positions in order to suggest his method and not at all as an attempt to reproduce his argument.

And you see how frank and fearless the position is. Religion is to him a sacred thing, and because of that must not always man's stumbling effort to obey, rest on myths and fables. What is the or his stubborn determination to resist.

truth that underlies this Christianity of ours-what is the kernel within the husk? he is asking. If it is all fable and myth, I would know the truth, for that is best; free. He would not be satisfied with the religion of an orthodox gentleman. whose confession I heard the other day And though Mr. Mac Queary is not a That confession was, that the religion in which he trusted might all be reasoned upon it. To Mr. MacQueary, I imagine, be conceived? Can the Bible or God be

Think for a moment what it means to say of your religion, "I dare not question it, for fear of losing it?" What would such a confession mean if some one attacked the character of your dearest friend and accused him of libel or falsehood, and you should say, "I dare not investigate the charge for fear I shall find it true?" You say, "I want to believe in my friend, trust him, and love holiness and God. The Bible is a chaphim, therefore I will not investigate the charge." Would not such a declaration such it must be forever sacred-the Holy dishonor the very friend you wish to serve? Would it not be a half confession of his guilt and of your fear that the charge was true? No! If you really trusted your friend, you would say at once, "I know the charge is false, and investigation will prove it so."

When any man, then, says that he loves the Bible too much to question it. that he wants to believe Genesis so tion must change our point of view on much that he will not compare it with than a hundred thousand years, there geology, then I say to him, "Sir, you dischange greater than in religion. Man's honor the Bible by your timidity, your credulity is a travesty on faith and a degradation of religion."

God is not honored by a faith like completely, he finds the divine life. nor things present, nor things to come, nor height nor depth, nor any other the love of God, which is in Christ Jesus, our Lord." A faith worth having, a faith like that of either the Old Testament or New, has ceased to be afraid because it feels the entwining presence of the Everlasting Arms.

In applying the higher criticism to the Bible, in seeing Christianity itself as a than a miracle, Mr. Mac Queary has and me he is saying, "The Kingdom of out on the broad ocean of thought, trustwould ride into the harbor of truth.

And what has he found? Has Christianity been swept away? No! But our conception of it is modified. Is God is the way to God; that is enough, for dead because Jesus did not turn water the rest he can wait. into wine in far-off Galilee, or because the story of the raising of Lazarus is not sufficiently attested to be believed? Manifestly, this is not a necessary conclusion. What, then, has happened to Christianity when it is looked at in the light of evolution and the higher criticism?

In the first place, the "fall" of man, and the scheme of salvation invented to they happen to have in the house, and save him from that fall, pass from the neatly pack the present in it. This sailstage of religion—a stage which they ing under false colors sometimes works have too long disgraced. Secondly, when like a charm, but at other times the rewe look at the Bible as a growth, the pic- cipient sees through it and indulges in

the tradition and poetry which such an fallible that they might interpret those writings-the others are for the most part ages. Always the divine call on the one of uncertain authorship and gather their side, and always human interpretation of that call on the other. Always God's voice calling to man, in every language and every clime—calling him from sin to holiness, from vice to virtue, from bestiality to manliness, from falsebood to truth, from darkness to light-and This is the picture which evolution presents, and which Mr. Mac Queary accepts

God does not come and work His vonders for a few short months, and let His presence be thenceforth a memory, but He works through the world and through our human lives perpetually.

And what of the Bible? What of Christianity? Well, the Bible is a partand the highest part-of the record of God's call and of man's interpretation of it. Touched with divine uplifts, and permeated with a desire to learn the divine will, but marred here and there. with human ignorance and misunderstanding. It is a few pages taken from the great book of human experience in man's long effort to find God. Is it then any longer sacred, is it still the Holy Bible? Dear friends, nothing else in the world is so sacred as the picture of man trying to learn the will of God. The human and the sinful looking into the face of the Divine and Sinless. Man climbing from the hell of animal passions and desires to the heaven of a life full of grace and truth, full of love and ter in the story of that struggle, and as Bible still.

And Christianity as a religion, what of that? Well, Christianity, says Mr. Mac Queary, is in essence a life-the life of Christ. Though he did not turn water into wine, nor raise Lazarus from the dead, yet when criticism has done its best or its worst, the beauty of that life remains. At last, Mr. Mac Queary thinks, after the struggles and victories of more comes a perfect man. He is the "possibility of the human race made real." He is the Son of God just because he is the Son of Man. In fulfilling his human life

that, but by one which feels so sure of You see, then, what the picture is. We be removed, though the mountains be to be noble and true are so climbing. They are trying to find the perfect life-trying is perfect. At last one brother has reached the place where the divine splendor is complete, where the human life is in creature shall be able to seperate us from perfect harmony with the divine, so that he cries out, "I and my Father are one." In him no longer is selfishness triumphant, in him the beauty of holiness is no longer shadowed by transgression, but stands forth transfigured and glorified.

So, there, in Mr. Mac Queary's thought, stands our great Brother, with passions stilled and sins subdued, calling to us to

And certainly no man or woman on this green earth has ever surrendered of God, as that will is mirrored for us in through tears of penitence and looks of thankfulness, the open beavens and the streaming glory of the life divine. He knows that the way which Jesus points

Quite a common trick practised this winter by wealthy people in this city is to buy a present in a shop that is not considered "way up" in point of style and charges, then secure a box from a swell establishment like Tiffany or Theodore B. Starr or John Mason, or use one that

Written for The Better Way. HYPNOTISM.

BY C. II. MURRAY.-NO. 2. The various means of producing hypnotism or of transferring a subject from one phase to another, are as follows:

The lethargic state is produced by staring, or by continuous gentle pressure upon the eyeballs through the lowered upper eyelids, the pressure being applied by the balls of the operator's thumbs or the ends of the fingers. The time required to produce this phenomenon varies in different individuals, and decreases in practice from ten or fifteen minutes to a few seconds.

The cataleptic state is caused primariupon the eyes, or staring continuously at some bright or brilliant object. The cataleptic stage comes on slowly or sudenly, slowly if the staring process be staring and shocking means may be employed, as after staring at a bright object continuously for ten minutes or more, if while the attention is so enrapt, a sudden stroke of a gong will at once throw the medium into the cataleptic condition. The somnambulistic state is at once produced in some subjects by staring at explained.

necessary to employ any sharp impresnerves, as the explosion of a cracker, a the eyes, or intermittent light flashes the thumbs or fingers. To pass a sub-

touched on the foreliead or on the crown a vacant look-and begins to talk either and will readily converse on any topic.

To pass a medium from the somnambulistic to the lethargic condition simply close his eyes and gently press upon the and in the somnambulic state walk eyeballs with the thumbs or fingers.

To awaken a medium or bring him back to a normal condition from a cata- this habit, which can be done by taking leptic state, blow suddenly into his face, them at the time and gently talking to the purpose. It is important in restor- that they will not do so again; or it is beting one from the somnambulistic state that they be wholly awakeued; for, if the sion and allude to their sleep-walking hypnosis has been very profound, it is habit, and charge them to discontinue power to him who can write a grand which might result at times in awkward sons show that they are good subjects is to be remembered that where one perafter effects. The best and surest meth- for hypnosis, and under proper treatod is to say to him quietly but firmly, ment some of them would develop into Dr. Hall, there are twenty who are "In one minute you will wake up," or the best of spiritual mediums. They pleased with good recitations, and the mention any other time, at the expira- may possess natural gifts of a high order suitable occasions for the exercise of the tion of which his eyes will lighten up that only need intelligent direction to latter are nearly in the same proportion. with their life-like consciousness, and the subject returns once more to the in great need of information on this subject,

ducing hypnosis is to take some bright with the other vanishing superstitions. dollar or quarter dollar or bright crystal can be hypnotized are weak-minded canthe level of the eyeballs-about an inch- They are often people of the greatest her hearers. The same remarkable flu- refuses the light or the soul that it does six inches from the face. The medium be converted into advantage and profit. should sit in a comfortable position with The fact is, that this force has been alhis hands joined in his lap, and fix his lowed to lie dormant through ignorance tonishment and delight of all who are gaze intently upon the object. He should of its value, or if employed at all, has try and free his mind from all excite- been made to serve for purposes of ment or wandering, and have it settled wholly upon the object gazed at. The experiment should not continue above fifteen minutes, and if not successful may be tried the following day, and and that is about all that people know each succeeding day until hypnosis is induced. If the subject is susceptible at the first sitting, within the fifteen minrates he will close his eyes, breathe deeply and have all the indications of profound slumber, maintaining himself, however, in a fixed position. It is better to allow him to remain thus for ten minutes, when the sleep will become more established. He is now in the lethargic stage, from which he can be transferred to the cataleptic or somnambulic condition. In operating with a subject in the somnambulic state, the operator's voice should be firm, but not loud or boisterous, and of such a friendly tone as to retain the confidence of the medium. Because he yelling at him, for his hearing is abnorthat will escape your own ears.

Luys' method of putting his subject to sleep is to employ what is called a which are mounted pieces of lookingglass an inch and a half or two inches square, so set that the different sections present variously inclined facets. The stand is made to slowly revolve when in use, and around it the subjects are seated, to the number of a half dozen or more. They fix their gaze upon the revolving mirrors, which, by their revolution, cause successive flashes of light, which have the effect of putting the subjects to sleep. This arrangement has two hundred patients treated in this

perfectly harmless, and when employed have already published. with skill, it can produce no ill effects in the persons experimented upon. Aususpend it by a long cord directly over characterized her more religious or spirpasses the medium through successive tions that particularly pertains to this passes into the lethargic state, then into matters that specially concern both this ly under the influence of an intense and the cataleptic, then into the somnamunexpected noise, a strong flash of light | bulic; then he will return to his ordinary conscious state, but will again pass into gienic reformer as well as an earnest and hypnosis, and through the successive sincere advocate of the principles understages as before, and the circle will be lying Nationalism, Socialism, Rationaltraversed as long as the medium is sub. ism and other kindred movements for employed; or a combination of the ject to the condition. It is only neces- the social elevation of the race. sary to stop the rotation of the ball in any of the stages to fix the phase that the medium then exhibits. It is noticed that with some mediums

ments have different effects. These, some brilliant object, as will hereafter be however, are the exceptional or marked "within half a dozen years," strangely If a subject is in the lethargic stage to about through the sense of hearing in that Father Huntington, a popular clerpass him into the cataleptic it is only some individuals more readily than by gyman of this city, on the same Sunday, sion to act as a shock on the auditory tones have the same effect on the mind fore his own congregation, as I am inblow on a gong, a very shrill whistle or through vision. It is by this means that the flash of a bright light suddenly upon trance is induced by the Salvation Army people or the Woodworth revivalists. or by gently opening the eyelids with The wild singing repeatedly continued throws certain organizations into hypject from the cataleptic to the lethargic nosis. Any of the subjects of such stage it is only necessary to close his trances could be taken by an expert opereyes gently with the thumbs or fingers ator and transferred to the somnambulic stage, in which they could be made to When a person is in a state of cata- perform the most absurd antics, or even lepsy, in order to produce the state of deny the religion they profess. Some somnambulism, he only need be lightly people can be hypnotised through the chiefly to the reasoning faculties of her sense of smell. It was for this purpose of the head by the operator's hand. The that the aucients in their religious sermedium then assumes the appearance of vices, as well as the modern Catholics, one awakening from a profound slumber, use burning incense to lull the minds of he opens his eyes-which, however, have the worshippers and secure their ready acquiescence in the religious rites. spontaneously or in answer to questions. What to some might appear to be an He hears any thing addressed to him empty ceremony has beneath it a subtle and insidious efficacy.

Some persons, more especially children, become hypnotised in their sleep, about and perform strange acts. Without any violence, it is very easy to break ter to hynotise them on some special occaexpand into blessings. Parents have and as their knowledge increases, their would increase the good effect and mag-The most convenient means of pro- ignorant fear of sleep-walking will go netic power of their public utterances. spend the object a little above not be sustained by facts or experience. amusement or folly. Some lecturer comes along, hypnotises a few persons. and turns them into monkeys for an evening or two for other people to laugh at,

> about hypnotism. In my next article I shall endeavor to show that it is worthy of more serious thoroughly comprehend the advantages to be derived from it.

Written for The Better Way. WASHINGTON ITEMS.

GEORGE A. BACON. With commendable promptness your more regular correspondent from this place, generally keeps your thousands of in the mill of habit, and turn thought been held by the bondage of fear and readers informed as to the condition of into an implement of trade—this is not spiritual matters in this city, and also as appears to be asleep, there is no need of to the personnel of those who are regularly invited to address the spiritual society mally sensitive, and may detect sounds here. This is well. The information serves to advertise and keep alive a needed interest in the meetings, an interest in the speakers, and at the same Luys' mirror. This is a small stand, upon time it gives the general spiritualistic reading public items of special noteworthiness.

Of the several speakers who have of late ministered to the Washingtonians in spiritual assairs, Mrs. H. S. Lake seemed to touch high-water mark. This can be said without the least reflection upon anyone. It was owing, in part, to the fact that she was a new comer with an excellent record as a speaker; but chiefly because of the quality of her inspirations, which seemed to be specially been found very efficacious, and out of adapted to the needs of her audiences.

Though I have elsewhere said a word

results. He avers that the process is to add yet another even to what you

Mrs. Lake supplemented her spiritual discourses while here with others of other ingenious and curious method of social and industrial character, which inducing hypnosis invented by Dr. J. latter exhibited the same keen insight, Luys, of Paris, is to take an iron ball, the same wonderful power of statement, about the size of an ordinary orange, and the same comprehensive outlook that the medium's head, and at a distance of itual addresses. She evidently accepts four or five inches from the head. The in spirit and letter that declaration of the medium sits quietly while the ball is oracle of ecclesiastical wisdom which caused to rotate by twisting the cord by affirms that there is a time for all things; which it is suspended. This process a time to consider those practical quescycles of stages. First the medium life, and again a time to devote to those and the other life.

She is a consistent vegetarian and hy-

It was during the delivery of her lecture on "The Coming Commonwealth and the Impending Industrial Revoluone method of inducing the sleep will political center and capital of the nation, fail where some other treatment will political prediction presaging the time would occur in this country-which time, variations. Hypnosis can be brought enough, was practically the same time employing the eye. Certain repeated while considering a similar subject beby hearing as a dazzling object has formed, affirming independently his own case of duplicated thought?

Readily absorbing the advanced thought of the times and mentally well equipped at all points, she is specially strong in her power of persuasive argument, her discourses being directed audiences. Usually her subjects are chosen by her inspirers, and her condition while lecturing is that of semi-consciousness.

Mrs. Lake possesses one rare accomplishment which greatly enhances her which no speaker was regarded as being properly prepared for public work.

It is Longfellow who says. "Next in son is really interested in music, says Let not the average professional speaker forget these significant facts, if they

Mrs. Nellie J. T. Brigham, of New York, fore is winning golden opinions fron privileged to hear her. With the graces

She is to be followed next month by Mrs. Clara Field Conant, a strong, earn est, independent thinker, and hence a lecturer that strikes at the root of matters. This is an age of outspoken criti-Spiritualists should be most concerned ever severe, if it be only just and adminin its study and practice, and should istered in a right spirit, good results inevitably follow. Welcome, all that tends it is for every one but us. You have to a forward march and a better coudi- alluded to the frailties of some Spirittion of things.

What is True Life. The mere lapse of years is not life. To eat, and drink, and sleep-to be exposed him. While we remember that human to darkness and the light-to pace round life. In all this but a poor fraction of from the thraldom of fear they relax, but the consciousness of humanity is awakened; and the sanctities will slumber sibility as well as fear there would have which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, well as fear. I would not whiplash any alone can give vitality to the mechanism | Spiritualist by fear. What will be the of existence. The laugh of mirth that effect bye-and-bye if he fails to do his vibrates through the heart; the tears that duty now-not being afraid of a devil or freshen the dry wastes within; the music | hell or future judgment? But here comes that brings childhood back; the prayer the philosophy of truth which says, "fear that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hard-down bye-and-bye and have only your ship which forces us to struggle; the anxiety that ends in trust;—all these are ward or compensation meted out to the without the harmonizing influences of the true nourishment of our natural being .- James Martineau.

Japan has a rapid-transit style of of what it has done. This, we believe, is divorce which must excite the envy of the power that is to lift man into the Chicago. A citizen of Bizen has been higher ground of manhood and woman divorced from his thirty-fifth wife, and there are indications in the neighbor- and nobler manhood, and therefore hood where he lives that he is getting emancipate the teachings of the past. manner there was no failure or disastrous | touching this matter, I will venture here | ready to marry his thirty-sixth.

MRS. LILLIE'S LECTURES Augusta Frances Tripp.

Why is it that Herbert Spencer can see no grounds for belief in a future

Under a system of a religion eightee hundred years old the death of such a system and not the birth we ought to celebrate.

Does the knowledge we gain benefit the soul any longer than we retain the memory of it?

What is the difference between a soul and a spirit?

Is not a miserly, selfish disposition one of the greatest bars to future progression?

We will endeavor in the course of our

remarks to answer these questions if only in a few words. You must remember you are in an age where there are a variety of opinions regarding the difference between the soul and the spirit, There are those who make no line of it should be; he saw it not as it has been, distinction whatever. With those who but as it were, an inner possibility, that only through the merits and the me. analyze more carefully there is a line of When is it coming? I don't know, tion," that through her was made, at this demarkation. We speak of spirit as the neither did he. He prophecied it and I saved. As cruel and unreasonable eternal substance, and we believe so. Some take the position that between when poverty shall have no place among is accepted and woven into their earliest succeed, and with others different treat- when certian epochal political events matter and spirit there is no difference at all. We believe the soul to be eternal and unchangeable, and while the spirit person, or a poor ragged urchin in the is eternal and unchangeable it is the street after a teaching of eighteen hunmoulder and sashioner of forms. There dred years such as this, or while conis a spiritual body built which is as much ditions like this exist. a form as the form to be seen physically. An old writer of the past, St. Paul, says profoundest thinker the earth ever prowe have two bodies, one spiritual and duced. What makes you think so? Our convictions, boldly announced that in the other natural; the one dies, the other earth has produced great minds long seven years' time this country would be never dies. The inner, which we term visited by a political convulsion that the I, we denominate the soul, this is would totally change the condition of what we have dreamed God to be, of like affairs, etc., etc. Query: Is not this a quality and therefore imperishable. We Why the realm which he has worked in see in the material the counterpart of the has a tendency to cause the mind to spiritual. It is the soul which has the power of attracting to itself that which forms its covering, both obedient to the power of the soul. It is God manifest in itself. It journeys not only on this earth, but for eternity. Upon this mortal plane we also know of the unfolding of certain powers just as we would say of a flower. it contains possibilities which when given the proper conditions expresses the possibilities contained within. What we are is the expression of God or good low the individual and lost it, but the public labors, an accomplishment which within. Some are stultified, some are I could wish that some who occupy the forbidden the power or means of growth position of lecturers, yet who do not almost entirely. If we are denied the "you did not touch me." I'll tell you I possess this acquirement, were obliged higher requirements and placed among had rather have the ignorant effort of to cultivate it—the art being readily grosser surroundings we express only those who have made the grossest compassed—at least to an acceptable de- the baser qualities, and if in the extreme mistakes than have the cold, hard, subtle gree, before being privileged to become will bear the fruitage of criminality, feelings of one who can look into a public teachers. I refer to that of voice- what we call sin, the one is fed and human face and see it perish and escape, culture or elocution. The time was when nourished by this and the other deniedand say, "that is all there is of it." Take this used to be considered an absolute If you are better morally, spiritually and our Denton-from poverty through boyor strong and rapid fanning will answer them, and exacting a promise from them necessity, without which or lacking intellectually than your neighbor, it is hood and from boyhood to manhood he by some of the chances which have been wrestled with every pebble and thought denied him. It may have been denied as profoundly as any scientist to-day, of the criminal in your State prison. Pity the soul of things. People would crush him, oh, friend, if you meditate upon the inquiring mind of the child, they possible to only partially awaken him, such a practice in the future. Such per- poem is he who can read it grandly." It the possibilities of life. When we undon't think the child ought to be too derstand this we shall know how to treat imaginative. Denton took one of these our criminals, knowing their positions little children on his knee and put a are the direct result of preceding conditions giving them the conditions they are now in. Some liberating hands, some power must break the chain of child shall lead them." He took the conditions and emancipate and save little child and said, "look at the stars," mankind. This is what is to be the and he led the child through psychomesavior of your race. If the Christian try, and the child led him and he proreligion were confined alone to the repeduced what Spencer and the scientists tition of the simple teachings of Jesus of never dreamed of. or dazzling object, as a burnished half The ordinary belief that persons who is giving her second annual course of Nazareth it ought to have saved every Written for The Better Way. lectures here this month, and as hereto- man from hell, the hell of earth to-day. here is comething in man's nature tha and exactly between them, and five or ability, and their hypnotic aptitude can ency of poetical improvisation that has not realize its needs and does not easily present time to advance the cause of characterized her public effort for so awaken and it's this our elder brother spiritual philosophy as these two factors, many years, is still exercised to the as- referred to when he said that having cyes they see not, and having ears they private gatherings for lectures, for sedo not understand. What ought to be of a cultured lady she voices her inspira- done and what constitutes right has been tions in an easy, natural manner, gentle given so long it would seem man would as it is pleasing and uplifting as it is heed, but he does not. Though the errors of false doctrine have heaped high and devoted Spiritualists, knowing as safeguards against collusion, and he was they all do its harmonizing effect and walls about mankind, nevertheless the great value in attracting spirit influences, teachings have been so emphasized that they could not be misunderstood. That they have failed to live up to it is no knowledge of that divine art. excuse for us. Spiritualists have been consideration, and that, of all people, cism. The times sadly demand it. How- taught so plainly that you would think at least they would profit by it after listening to its teachings, but we think can be satisfactory to the audience with-

ualists who have not lived up to their

doctrine. The Spiritualist emancipated

from fear relaxes from doing, and for-

gets there is any duty incumbent upon

nature is human nature, too many have

just as soon as you emancipate them

had man been taught individual respon-

been a class evolved from principle as

soul who does the deed when the con-

sciousness quickens the understanding hood, and will create a desire for higher

Spiritualists then above all others should cultivate and practice singing. While all have not the time nor the ability to learn to sing classic music, there are but few that cannot learn to sing the sweet, simple ballads, so elevating and devotional in all spiritual gatherings.

those who are encumbered by wealth are the harmonizing effects. It is the seas. as much to be pitied as those ground by ment expressed in the poetry. Helo poverty. The soul as a soul is worse off the importance of Spiritualists using than the man who walks in poverty of only such words as are consistent earth for he can leave his poverty behind, the theory of their faith. There is no but not his sordid selfishness that he has a large variety of spiritual song book cultivated and must carry with him published that are obtainable at principal wherever he goes. There should be a book stores at low cost, and should be supply for every demand as there is in possession and use of all spiritual organature, enough to eat and drink and izations.

This leads one to the consideration cover; if they haven't it there is wrong, blame somewhere. This exists in pres- the close relationship existing between ent systems and would be remedied if all moral or religious associations you lived out the teachings of Jesus of children. All have long since learned Nazoreth and whoever proclaim that it that it is only through them they would be impossible to live out his hope to succeed in perpetuating the teachings is false. Equality and human organization.

mi wii on in ni mi cli ir fr

Hence the establishment of Sunda justice cry out against these and say they are disturbers of the peace when if schools and the numerous devises to they read the New Testament and act tract children, and none is more effect. upon it, there would not be any person ual than the songs they are taught No but what would be provided for. We only the music, but the words. Nine say these teachings are prophetic for a tenths of the songs that are used in the time yet to come, for he saw the earth as Sunday schools of orthodox churches to day, are overflowing with the sentiment rifice of Jesus Christ can they hope to be believe the time is coming on earth this sentiment seems to Spiritualists, it us. And a Christian community ought recollection of every Sunday school to be ashamed to meet a half starved scholar in a trinitarian church in Chiendom.

And yet we wonder and are surprised how, at this late day, with the advanced thought, the education of the masses, and the scientific attainments of scholars, that this ancient and repulsive dogma of the church can be maintained But such is the fact, and it furnishes Spiritualists with an excellent example before Spencer walked the earth. He is a scientist, so-called. He deals in matter, of what may be necessary for them to do, he has not touched upon the spiritual, to perpetuate and fill up the ranks of spiritual associations with young and vigorous minds, better fortified to withwork in this system. Some of our prostand the jeers and criticisms of skeptics found thinkers have clung to the faith and of that class, who having investiof their fathers, and have spent much gated the philosophy, and satisfied themtime trying to harmonize the two-their selves of its claims, have not the moral bump of reverence has kept the belief of courage of their convictions.

You speak of Herbert Speacer as the

MUSIC AND CHILDREN.

No seance can be successfully conduct-

social circle by the introduction of a few

With all the effort that is being made

and devoted to the cultivation of scien-

tific music, I apprehend the time will

never come, either in this life or in that

to follow, when the beautiful and soul-

stirring melodies of Sankey, Bradbury,

Longley and the old minstrel ballads,

saying nothing of the sweet scotch airs

of Auld Lang Syne, will cause to awaken

the purest emotions of the heart and the

most harmonizing influences upon, not

All must know it was the influence of

Sanky's singing that gave success to

Moody's preaching. What revivalist

in his congregation without emotional

rano with auxiously waiting circles often

only mortals, but immortals.

sweet, plaintive music.

sweet songs.

No education is so thorough, no imtheir fathers and made them try to do this. It is hard work for a man to be a pression so lasting as those made upon thorough scientist, a doctor and a the minds of children in youth, reaffirm-Christian. We know many who have ed in later years, and made practicable become atheistic to an after life by simply to them by precept and example, it experimenting. They have tried to fol- years of maturity.

It is this influence that has to be beconscious entity stands right by his side | fore Spiritualism can be reinforced from and laughs at his experiment, and says, this source. But it is an error, if not a crime, that the children of Spiritualists should be trained and receive their moral education in trinitarian families and Sunday schools.

There seems but one practicable way to avoid this, and that is by establishing the same kind of schools, and adopting similar modes of attracting and educat ing children in spiritual philosophy, and while this is being done to some extent in large cities, from the lack of affirmation, it is principally neglected in hundreds of smaller places, and ought to receive far more attention everywhere.

Written for The Better Way.

FASTING AND MIRACLE. BY HUDSON TUTTLE.

For almost nineteen centuries the forty days' fast of Jesus has been taken pebble in its hands and said, "what do you see?" and he stood in the vestibule as demonstrative of his Messiahship. of knowledge and listened, "for a little Science even within the last few years has been evoked to prove the impossibility of such deprivation of food. The school physiologies have repeated as axiomatic that eight or nine days was the extent of human endurance. The forty days' fast has been expounded from the pulpit and by the Sundayschool teacher as something entirely out of and beyond the common order of events, and absolutely proving the divine character of Nothing is so much needed at the Jesus.

To invalidate the miracle, by an actual test of human endurance never seems to viz., music and children, at all public and have occurred to those who called it in question. Tanner, with determination ances and for spiritual culture of all to equal the God-like performance, askinds. Why so little attention is given tonished the world with his success. to the cultivation of music by sincere Unfortunately, there were not sufficient charged with dishonesty. Signor Succi had a more vaulting ambition. The fast it seems passing strange so little time is by which Jesus proved his divinity was devoted to securing at least a partial not the limit of the Italian's endurance. He could exceed it by five days and then be fresh. He surrounded himself by exed without music. No public lecture pert physicians, who alternately kept guard and watch, and could testify that out music, and all know how much their sleepless vigilance prevented the pleasure and happiness is added to the faster tasting of food.

Thus, like many other myths which have received unquestioning belief, the forty days' fast melts away before the keen breath of accurate knowledge. If Succi has done nothing more, he has destroyed this stronghold of faith, and shown how the spiritual nature can triumpli over the physical. Never again can the fasting of Jesus be adduced as miraculous, for it has been equalled by Tanner and exceeded by Succi.
After all, it is strange evidence for god

After all, it is strange evidence for gos-ship! The stock in trade of the mounte-bank and fakir! Going into the wilder-ness and fasting was common in those days, and probably many a wild-eyed dev-otee had been for as long a period of time, or longer, without food. The supernatural is rapidly being eliminated from modern thought. If an occurrence would attempt to produce an excitement in his congregation without emotional music? Even angels fail to come into for by miracle. In the old days this was rapo with anxiously waiting circles often raculous, and proved the sacred and di-vine character of those connected there-

Orthodoxy will undoubtedly change front, and after using the forty days' fast as miraculous in evidence for hundreds of years, now forced from this position, declare that it is of no consequence, and never was intended or accepted as proof. It will be said that the mission of Jesus remains the same, and mancipate the teachings of the past. | devotional in all spiritual gatherings. requires no supernatural evidence to Poverty is here, also affluence until. It is not the music alone that produces sustain it.

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SECULAR PRESS REPORTS OF

Uncle John's Shade. It seems that the spirit of old Uncle John Robinson really keeps an eye on mundane affairs, and nightly holds vigit shade. within the precincts of the Robinson the stage and lose itself among the scenery on the opposite side; then, as though ever searching and restless, it will soon again be heard in another place stumping along with something of the frm and heavy tread that was marked of the great showman in the life.

Watchmen shout theaters like to have dogs for companionship in their lonely vigils. But no dog will remain at the opera house, it is said. One or two nights' experience with Uncle John's ghost are always more than satisfactory to doggie, and after a second experience his dogship usually makes the grand sneak, never to be seen again in the vicinity of presence of about twenty people, attaches ment there, about a recent experience with a dog.

It was some time after midnight that scenery, and reaching it fell panting, ex- said: hausted and shivering with fear, with its "Oh, there's Uncle John! What can nose to the pile of scenery.

As much scared as the dog, the watchman set down his lantern and removed every scrap of that scenery, searched speaking under distress of a heavy cold. through the wings, went all over the house, peered into every box and into nook and corner known to the practiced man about theaters. He was sure he would find someone. He was not par- broke ever the seats and up the aisle for ticularly nervous, for he was a man of the door. The luminous light lingered unquestioned pluck. Nothing was found, a moment more, and then slowly floated and he, with the dog, returned to his place, much mystified.

Scarcely another gloomy hour had been tolled off, when the heart of the watchman dropped like lead in his bosomfor the heavy tread again resounded. Tramp, tramp, tramp, it went along. The watchman felt his scalp twitch and draw against his skull, and fill with prickly pains as though a million needle points were pressed into his cranium by leaped upon the stage, going directly to that pile of scenery as before and again falling, shivering and whining pitcously with his nose to the pile. The watchresults as before, and retired now pany. thoroughly frightened. The dog disappeared, and has not been seen since.

It is said that no watchman can be induced to remain any length of time, Uncle John being as much feared as a shade as in reality.

There are many who believe in the that it is a fake and that some one is do-ing it all with the dire and set purpose some who think that old Jim Robinson, John's brother, is at the bottom of it. But of course there are all sorts of surmises and opinious as to the reason of things in all such ghostly and ghastly (containing blank paper and small bits rather than of the departed friend who experiences. It is very likely that Jim of graphite broken off from a lead pencil) purports to appear. To make it certain Robinson knows no more about it than the man in the moon.

But the ghost has been actually seen to walk. Not in a managerial sense, for that "ghost walk" is always a healthy one at Harris' Theater and always engerly sought. This alleged spirit or shade of Uncle John Robinson has been seen and talked to and it has talked, and the nugget of the story is this. Several persons after divers conferen-

ces finally decided to keep watch and tackle his ghostship and forever solve the question as to fake or ghost, indeed.

The audience had departed. The lights were all out, except one dimly burning at the rear of the dress circle. It was after midnight. All the electric lights had gone out in the streets. All was gloom without, and doubly so within. By sudden and sharp contrast with the bright hours and excitement in the earlier evening, a theater in the smaller hours of the night is the darkest, gloomiest, and dreariest place on earth. Seven or eight people slipped down into this darkness, and ranged themselves about the railing, the dividing line between the parquet and the dress circle, some sitting on the railing itself.

The reporter noted Mr. Rogers the attorney, of Davidson, Conway & Rogers Mrs. George W. Fetter, the well known correspondent "Trixy;" Miss Josic Sisson, of the Baker company, now at that theater, and possibly Mr. Baker. There were also Mr. Ryan, the night watchman; Mr. Reed, the scenic carpenter, and Mr. Price, the property man. There

were two or three more, but the darkness greater importance than is realized or Written for The Better Way and excitement prevented noting. Any way there were at last seven who heard and saw the singular phenomenon of tide of an infinite sea-a sea bearing up-the materialization of Uncle John's on its bosom crafts laden with rich gents

Por a few moments conversation was Opera House, at Ninth and Plum. That kept up in more or less undertones and in the "dead waste and middle of the scared and desultory whisperings, and night" the very hair of the watchman is faully ceased altogether. The one I wish I could make you understand, made to stand on end, and cold chills to solitary gas jet way back at the rear I came here with my heart full of he chase up and down his vertebric on hear- flickered and threw out a dim and ing a heavy and resounding tread start ghostly yellow light that only intensified tell you there are no mountains, no of whom a medium had spoken. She from the wings, and go thumping across the darkness that wrapped all about as though in a heavy mantle. The house was growing cold and the watchers drew their ulsters and wrops more closely and buried their chins within the storm col-

Hark! There it is. That tread! Uncle John was coming. Those who could reach nervously gripped each other in the darkness and waited. Thump! thump! thump! Clear across the stage. Then it ceased.

Suddenly a luminous spot appeared directly in front of the parties, and so close to one lady that she could easily have put her hand into it by simply reaching out. All saw it. It grew and the opera house. One of the prominent grew, and fashioned itself into a face attaches of the place, and a leading with a white beard concealing the lower theatrical man of the city, told in the portion. The light was so intense that the features could not be described in and members of a company under engage. detail. It was a face limned in that spectral brightness, and the face of an old mau.

Only to the lady mentioned was this watchman and dog were sitting alone face perfectly plain. All the others saw and silent, perhaps both dreaming in the light, but no human resemblance to their own way of the bright scenes en- it. The lady mentioned is not a Spirit acted on that stage only a few hours be- unlist or medium, and has always ridi fore-when suddenly the heavy tread culed it utterly. She saw the materializawas heard. The dog, with a sniffling tion of the head and neck, the shoulders howl, tore down through the parquet, or bust were not seen. Not a whit leaped the orchestra rail, and upon the frightened at the moment, the lady stage, and ran furiously to a pile of quickly and even eagerly spoke up and

we do for you, Uucle John?"

Then it spoke. All heard it. The voice came thickly and broken, as of one "Pray for me! I'm in misery! Pray for me! Pray for me!"

So awfully soggy and sepulchral did the voice sound, that several of the men, away off up to the left or south through the gallery space, and here a very large hand came out of the luminosity and waved as in farewell.

And then it disappeared, and all was as silent as before. The frightened bipeds came sneaking back to-to protect the ladies!

A moment passed, and the jingling of keys was heard, and then the footfall, shook hands with some of the people. again, and the figure was seen standing invisible hands. He shivered, and a cold at the first entrance to the stage on the sweat swept him from head to foot left. Only a portion of the figure was The dog's howl again resounded through seen. It did not come out from the enthe darkness to the vaulted dome, and trance, but stood holding out the keys again, as before, the dog ran howling and in its hand. And again the question. "What can we do for you, Uncle John?"

"I'm in misery! Pray for me!" came the spiritually weary and doleful tones. And the shade lingered a moment, as man again gave vigorous search, with no though loath to leave so kindly a com-

> And then was seen no more.-Cincinnati Times Star.

From the Spirit Land.

Under pledge not to publish names. we print the following communication in ence. response to a question addressed to his ghost theory absolutely. Others claim spirit father by a gentleman prominent of injuring the real estate. There are the residence of Dr. W. M. Keeler, 818 names or identity, even had the package not been throughly sealed, which it was, and all the time under the crucial supervision of the questioner.

In a short time permission was given communication, written in the wellknown hand of the individual who signed his name in full, was found therein, appeared. A special circle was held the thus amplifying the request of his son.

gave no visible evidence of abrasion, as if used in the writing.

Dear Son: We understand what true happiness is. It consists in making others happy, and just in proportion as they expand and develop, our wisdom the close of the scance, puncturing the increases.

The spirits never think of themselves -no, never. They labor for others. Oh. if the earth people could know what joy to live for the happiness of one mother! But we have the knowledge; we do not have physical wants to look after.

Society is such that it makes men sel

I am told by those who understand these things, that sometime the "law of love" will govern the world. This is the love principles in man-and every tiny rup is a wave of love from the sea of eternal life, a throb of love from ungel bearts.

Many persons find their good intentions misapplied. They regret it. Never regret anything you do with good intent. Your reward is sure.

The moving of a table, and rapping on the floors and walls of dwellings, are of View. understood by mortals.

They are the musical heatings of the ful land.

I came here with my heart full of beauthe beautiful tendrils of truth.

Spirits see nature, not through the the human mind and its spiritual as- The former lost a child six years of age. pirations before we see the human form. At the funeral she lost her eye-glasses, interested, there is our home.

We are not circumscribed in our journeyings. We are as free as the birds days afterward, was controlled by a that float through the air; free as the spirit and was told where the eye-glasses thoughts that come and go.

Make your lives pure and beantiful; mjoy all there is to enjoy; gather the dossoms of sympathy and kindness. Sympathy for humanity is the fairest

nd sweetest blossom of human soul. I send kindest love. God bless you, my son. Washington National View.

Spiritualists in Seance.

The Keeryville correspondent of the Herald requests the publication of the following:

A startling senuce was given at E. D. ed forms described as follows: Dr. William Clark, Miss Emma Lilly, Mrs. Sarah Furgeson, Mrs. Hattie Foster, Dr. Greenwood, Dr. Baker, and many others walked out and shook hands and talked with their earthly friends in the room. Mr. Dewitt's sister and son stood by his side Clerical Journal, of June, 1862, as follows and conversed with him some time. C. the room, in the presence of 10 persons. and walked out some distance from the house and marched back into the room. each playing on one of the Instruments taken from the table. Mrs. Sarah Furgethe hand, walked into an adjoining room, bade her good night, and vanished. Dr. Baker materialized and took her by the hand and walked back into the room, talked in a strong voice for a few moments, bade them good night and vanand asked for her two brothers and her father, brothers and sister from whom she departed a few years before, for at least fifteen minutes. Mrs. Hattie Fos-ter, a sister of Mrs. Levi Porter, who passed to spirit life some 38 years ago, stepped out, bearing in her arms the infent son of Mr. and Mrs. M. W. McLean, Starlight, one of the cabination.

Starlight, one of the cabinet spirits, came out into the room, took a music box from the table, took it to the centre of the room, wound it up and started it to playing, while talking with the audi-The light in the room was strong enough to enable one to read a news-

A Wire Cage Cabinet.

W. H. BURR. Many Spiritualists are skeptical in re-11th street, northwest. The question, gard to materialization at dark circles "Dear lather, can you sign your own The medium is in the cabinet, out of name?" gave no possible clue to the sight, and sometimes the spirit face and figure resemble those of the medium that the medium does not leave the cabinet, Capt. Cabell of this city has constructed, at his own expense, a wire cage for Mrs. Ross, and the trial of it has to open the cuvelope, when the following proved a perfect success. At the first seance, December 3, she was locked in the cage, and more than forty spirit forms next evening, when only eleven persons The bits of pencil were still there and | besides Mr. and Mrs. Ross were present. I locked the medium in and kept the key of the pudlock. Over the keyhole I placed a piece of marked paper held with a clasp, which could not be opened until the key was inserted. I unlocked the padlock at marked paper. It was certain, therefore, that Mrs. Ross was in the wire care all. the time, and yet there appeared not less | Vick's Floral Guide for 1891. No lover than fifty spirit forms. Frequently they of a fine plant or garden can afford to be came in pairs-mother and daughter, without a copy. It is an elegant book of husband and wife-and sometimes there were three forms visible at once. Some colored illustrations of Sunrise Amaranwere little children. Most of them were thus, Hedrangea and Potatoes. Instrucsilent, but several conversed with their tions for planting, cultivating, etc. Full friends and some addressed us all. An list of everything that can be desired in Indian materialized behind our circle, the way of Vegetable and Flower Seeds, and with a whoop and a heavy tread, Plants, Blubs, etc. Also full particulars the mission of the spirits-to develop stalked in front of us. A lady's head was regarding the cash prizes of \$1,000 and clusped from behind, and the spirit form \$200. The movelties have been tested came around in front of us, where she and found worthy of cultivation. We recognized it, in the dim light, as that hope it will be our good luck to see the of her deceased husband, and there was Nellie Lewis Carnation and taste the hugging and kissing. Some Spiritualists Grand Rapids Lettuce. It costs nothing By The Members of The Spirit Band of have a varue theory of an unconscious because the ten cents you send for it can double, but in these dark circles you be deducted from the first order forward-

SPIRITUAL FACTS.

WH. A. DHINGON

About a year ago the family of George Marker of Duquesne Heights, Pittsburgh. of immortal life, gems from our beauti- became interested in Spiritualism through a test Mr. Marker received at It is beautiful, it is lovely, to climb the the Pirst Spiritual Church. He menmountains and view our summer land, though the fact to his wife, who was very skeptical. But also receiving a test, she went to St. Louis to find a brother, whom tiful things, but I fail, I fail. Some will she had lost sight of for five years, and grand views, no flowers or beautiful found him according to directions given birds. It is because there is no soul of by a spirit through the medium. Since love in their hearts in which to produce then all the family have become earnest investigators.

The oldest daughter and only son of enses, but through the spirit. We see Mr. Marker soon developed as mediums. In this life, wherever our hearts are but did not miss them until on her way home. Mr. Marker's son Edward, the uncle of the child aforenamed, a few were to be found, describing a grave unknown to the family. Not finding the glasses, she was about to seek the sex ton to make inquries, thinking perhaps he had found them, because the place in dicated had been disturbed by the digging of a new grave. Suddenly she clairvoyantly saw a little spirit beckouing to her to follow him. She did so when the spirit began pointing to a spot in the grass near by. Looking where indicated, she found the glasses in some loose grass that had been weeded out preparatory to digging the grave just Dewitt's residence, Keeryville, by Mrs. mentioned. Such are one of the many Stoddard Gray and son, of No. 323 West little incidents that happen to Spiritua-14th street, New York City. Materializ- lists daily, and of which the world sel-

HOW THEY TESTIFY.

Professor Challis, the late Plumerian Professor of Astronomy at Cambridge, says of Spiritualism in a letter to the

"I have been unable to resist the large S. Freeman's brother George, who passed amount of testimony to such facts, which to spirit life about 28 years ago, materia- has come from many independent lized and called for him, shook hands sources, and from a vast number of witand was greatly pleased with the nesses. . . . In short, the testimony privilege of seeing his friends. Six boys has been so abundant and consentanein blue, who laid down their lives for the ous, that either the facts must be admitflag that we love so well, returned, took ted to be such as are reported, or the musical instruments from the table in possibility of certifying facts by human

testimony must be given up." From "Wallace's Miracles:" "That the names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena son stepped out, took Mrs. Dewitt by of Modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows. As convinced, every Spiritualist knows. As an example of the latter class we may refer to the late Dr. Robert Chambers, a man as remarkable for his powers of observation, scientific knowledge and liter-specific for free regular sessions. Every physician specific for free regular to be successful. Send servation, scientific knowledge and literary ability, as for his caution in forming ished. S. B. Lilly's daughter stepped and expressing his opinions. I am glad out by his side, took him by the hand to be now able to give the following extract from a letter received from him in February, 1867: 'I have for many years sister to step up by her side. She stood known that these phenomena are real, there in full form and talked to her as distinguished from imposture, and it is not of vesterday that I concluded they were calculated to explain much that has been doubtful in the past, and, when fully accepted, revolutionize the whole

LITERARY.

The Auroraphone, a romance by Cyrus The Auroraphone, a romance by Cyrus cole. Price \$1; 249 pages. C. H. Kerr & Co., 175 Dearborn street, Chicago, Il. This book is a story of adventure, intermingled with humorous incidents and generally suited to the modern taste and style of literature. It pictures a world of mortals united in sympathics and pursuits, akin to "Looking Backward," and is a gratifying variation from the old way of novel writing.

From Soul to Soul.—A subscriber to imma Rood Tuttle's poems after receiving the book thus writes: "I have laughed and cried, as I read these inspired pages. I intend to send it to a dear cousin in Iowa, and thought I would mark the passages so she could see my taste. Well I sat down to read with pencil in hand, and it is all marked up—not a page but has marks about yerses.

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not a page but has marks about verses and then about lines in the verse, and underscore of pretty lines and words, until there remained little that had not been marked. She has painted duty in colors that make it lovely and attractive She painted the beauty of the life beyond and the joy and rest that are the sure heritage of life's faithful toilers. Many a wenry one will drop a tear of joy as I have done, and toil on in loneliness, it may be till they are called and welcomed to the higher life."

over 100 pages 81/x101/4 inches, beautiful frequently see two forms at once, and sometimes three or more.—National View.

double, but in these dark circles you be deducted from the first two forms at once, and ed. We advise our friends to secure a sometimes three or more.—National copy of James Vick, Seedsman, Rochester, N. Y.

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statement before a justice of the peace."—
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growth of bair. I then tried, successively,
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LOVE.

We do not intend to present a sentimental dissertation on love, but a scien-

Man is an epitome of the universemicrocosm of spirit, magnetism and matter, and too, represents this triune state as soul, spirit and body.

The names by which we designate these various states are somewhat confusing on account of the word "spirit," representing life, soul, force or motion in universal philosophy, and an intermediary entity in the philosophy of man as an individual.

Soul is analogous to spirit as the motive power of existence and represents in man what spirit is in the universe. Soul moves the man, makes him think, reason and love or feel. Spirit in the universe is its parent.

Love attracts, whether in man or outside. Love in the individual is what law is to the universe. Love is sensation in man; gravity in the universe. Love makes the individual conscious of his existence, and establishes harmony in space. For love is but a manifestation of universal gravity through an individualized condition of life as a whole. Thus when perverted or out of harmony with universal law we term it a discord. an evil, and specify it as selfishness, hatred, prejudice, envy, etc.

Matter is that which is attracted to spirit, surrounds it, encloses it, and forms an individualized condition of it in its primitive state. Man is the counterpart of this also, and the stronger his love-the more active the life principle or soul-the more he attracts, and like the parent (the stellar universe in which he exists or from which he was evolved) contains the germ for procreation. Every man is thus a microcosm of the whole of life, and every parent a minimized sun or planet, with its attending planets or satellites. Love is the law of gravity which holds these in abevance, and unite the whole human family into one brotherhood or a universe of individualized life entities-just as the suns of one universe form a family of units.

Spirit (universal soul) does not inpregnate matter, but attracts it, as the individualized soul (man) grows a material body, from which it evolves a mag- dollars. netic or so-called spirit body-an immortal counterpart of its physical body. When completed (relatively speaking) it throws off the shell of matter and becomes one with its spirit body-as do the suns and planets finally and which also continue to exist as spiritual suns and planets, and other "beavenly bodies."

Magnetism is generated in the evolvement of the spirit-from the nebula down to man-the last, but at the same time the highest of individualized life entities because of the cream, so to speak, of the life forces or spirit (love) of the universe from which it evolved. This magnetism fills the space once occupied by the material universe (and known as electricity during its raw or primitive state) and constitutes, or will in the future constitute, the atmosphere or magnetic sea occupied by these respective spiritual suus, planets, etc., as does each individualized intelligent being his own magnetic sphere (aura) now, to protect it from the unharmonized or chaotic atate of universal space outside of it. Man is the first to develop this aural or magnetic envelope, because he is the first to attain the state in which he needs protection from the yet unspiritualized atmosphere surrounding planets not yet perfected as spiritual bodies. But every planet contains zones of spiritualized electricity (magnetism) to which apirits can gravitate according to their individnal purification from the grosser elements, or their unfoldment of love, so to may this being synonymous with force, motion, gravity or the manifesting power -the will of the spirit in question. And will-power is law or spirit (universal) individualized -epitomized.

Love therefore is law-a governing power in the individual and accord- rand. ing to which he becomes great and influential as a mortal, and invested with preferable to experience.-Theognia.

THE BETTER WAY, power and authority as a spirit. Authority in spirit is not questioned because it its true sense, and cannot be dethrough EDITOR fishness, generosity, benevolence, chari-connected with our cause. In the maty, humility and sacrifices as a mortal,

> God is love, and the love of those spirits who respond to man's prayers is the God so universally sensed by those who letting them alone we find that they have love sufficiently active in them to generally end their career in the hands sense it, or feel it spiritually-psychom-

anxious, desirous man is of unfolding in spirit, the more his soul becomes responsive to impressions, whether from spirits or the magnetic (spiritual) atmosphere in which thoughts are stored or us two weeks' previous notice, and not omit to istic their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better way goes to press every Wednesday.

anxious, desirous man is of unfolding in spirit, the more his soul becomes responsive to impressions, whether from spirits or the magnetic (spiritual) atmosphere in which thoughts are stored or caper around like dust spects in the material atmosphere. On the other hand he shutle address.

Active of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

—this inspiration of the spirit world and

Cincinnati councilmen have passed an spiritual nature, as may be proven by All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same must be addressed, and money orders made payable to.

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Control of the control of the properties of the control of the co everyone in every day life. Anger makes not of love. Thus prejudice or hatred always gives the advantage to the one who can govern his temper (by forgive-

ness.) Forgiveness is love and opens

the soul to superior light, truth, impres-

sions, inspiration; and he who has the

most love is the foremost in catching ad-

vance thoughts and leading others from

THE MONEY QUESTION.

darkness to the light!

One of the main objections to the wishes of the farmers in building subtreasuries is that it will require the levying of a tax on the people for the same, and then another tax to pay office-holders come a burden when put into practical prejudice, speculation or what? operation. And to issue fiat money for that purpose threatens a panic that may disrupt the government; for money that circulates must be "good" or it soon becomes worthless. Good money means that which is convertible into gold held by the government to the amount of that in circlation-even if it is not wanted -and which it seldom or never is as long as the holder has the feeling of security that he can obtain it at a moment's notice.

Now, a similar objection is made to 'Free silver." According to the bill as passed by the Senate the government is compelled to issue a full valued dollar for about 75 or 80 cents worth of silver, according to fluctuation,-not even paying for the labor of coining, and which will cause a rise in merchandize of 25 per cent (for all articles of commerce are valued on a gold basis) without compensating the laborer, mechanic, clerk or others who depend on their genius for a living. Therefore the only money that is arguing in favor of his creed as one au "safe," to use a brokers's term, is what thorized by the Bible and consequently they understand as the "best kind," and by God, thought he would serve as a the best kind is that which will be taken clincher the fact that no mention was by everybody and in every clime where made of any other religion extant but the money circulates as an agent of exchange. Baptist religion, and this by way of John Or, if specie, when melted will be worth the Baptist. It says nothing of John the as much as it was in coin. Our silver Methodist, John the Calvinist, etc., and dollar cannot stand this test, but need therefore the rest were man-made and not as long as it is on a par with gold not recognized by Christ the vicegerent by government promise, and which the of God. But it does say something of government can only do as long as the spiritual manifestations, and if we take circulation does not exceed its gold the Bible as authority the Spiritualists

weight, it is feared, will drive it out of be considered the only authorized discirculation to foreign countries that will pensers of religion or spiritual lore. smelt it for their own use, because none of them have silver money minted on a gold basis, and foreign mints will thus make about 25 cents on everyone of our

This is about the simplest formula that can be laid down to convey an idea of the money question to those who are advocating the Farmer's Platform, and perhaps blindly by some. Of course, counter objection can be made, and perhaps good enough to alleviate these fears and prove a contrary effect. Everyone argues form his own standpoint and as he sees things. Both parties may be blind to each other's logic, and the farmers may be on the right side despite the objections and fears of the best financiers. We are all impervious to new truths until made to realize them by experience, and experience is the best teacher. Give the farmers a chance.

BE RESTFUL.

Ill seldom befalls those who do not invite it upon themselves. Being a little too concerned, or buzzing into the ears of people, who care nothing of Spirit ualism, imaginary woes, often suggests to them a means of making trouble when they had no such intention before.

We have men and women in our ranks who have been the sole cause of trouble emotion next akin to lunacy, and adjudged accordingly.

Dignified action in all that can command respect, and a suggestion for this effect is as readily effectuated as one of opposition. Let our well meaning enhusiasta be requested to ease up until directly attacked. Until then there is no danger.

Certain acts may be rendered legal, but can never be made legitimate, ... Talley-

Nothing is worse than prejudice; noth-

FALSE CONCLUSIONS.

Some people seem to base the whole is self-acting. Might is right there in of their opinion of Spiritualism on one little expose of some fraudulent mebecause it is love or born of love-unsel- dium or fakir that may or may not be iority of instances they are not connected with Spiritualism in any way whatever, and thus do not concern us. By of the police or sheriff. Those that we One Bollar.

The Better Way cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear this and honorable upon their face are accepted, and whenever this made known that dishonest or improper persons are using our advertising columns they

ordinance prohibiting the public exhibition of hypnotism. The Chicago Tribune to this says that Prof. Carpenter should have gone to the council meeting to hypnotize them for a contrary effect. in was done, and without the due delib-Dr. Bernheim, of Paris, is treating inebriates very successfully by the use of hypnotism, creating a distaste for liquor in them by suggesstion, and a progressive city of America permits a board of have done, a quotation simply. councilmen to close 'up an avenue to take charge of them-something not through which much reform can be now felt by the people but which will be- gained. Was this an effect of ignorance,

> Photography and the Magic-Lantern, says the Review of Reviews, seem destined to revolutionize education, and to afford immense reinforcements to religion. Between them they are going to democratize sects, to educate the masses, and contribute quite unexpectedly to the evangelization of the world.

The use of the lantern as an educational appliance is growing, but it is as yet in its infancy. The time is coming. however, when a school without a lantern will be as absurd an anachronism as a school without a slate or an inkpot. Though once upon a time regarded as a sacrilege and a profanation it is now rapidly finding its way into Sunday schools and the churches, and a Magic Lantern edition of the Bible is earnestly solicited. Will spirit photography ever give us some Summerland scenes that might be applied for like purposes?

A colored Baptist preacher, while measure or claims that are equal to it. are the only ones extant concording with To make the silver dollar of gold the old record and consequently should

"Both political parties would be infinitely stronger if the press had more iudependence in discussing the shortcomis now too faintly and too seldom heard." says Frank Leslie's.

This is because they are morally gagged, and if they do not exhibit their independence very soon, they will be physically gagged as well by legislation. Where will be our much boasted of "Free press" then?

"We firmly believe that if teachers of parents would teach and train success fully and for the good of children en trusted to their care, that they must cul tivate soul power." Such is part of the preface in a little pamphlet by Eva II. Walker, entitled "Inspirations of the School Teacher," (W. W. Knowles & Co., Chicago; price to cents.) - This doctrine we advocated through "Light for Thinkers" a number of years ago, and are happy to see it seconded at last. May the thought grow into a principle.

The purely spiritual is non-dimensional-force or law not occupying what we unlooked for. Too much enthusiasm understand as space. Man becomes anaor religious fervor is always viewed by logous to this condition when freed from one of another belief as fanaticism—the matter as a necessary adjunct to life. Material or earthlife is objective. Angelic or that beyond is subjective—the perfected spirit living what he thinks, or realizing whatever he can think or is enabled to form in conception. Action and thought becomes as one-thought being action, or enacting itself as con-

Spiritualism is the science of things spiritual, including the discussion on all topics of a material nature viewed from a spiritual standpoint.

The surest remedy for evil consists in forgetting it.

PERSONALS AND LOCALS. Contributions accepted: M. E. H., M

F. P., H. W. B., O. F. C. Contributed articles from the follow ing prominent writers are on hand and ready for publication: Sidney Dean, Hudson Tuttle, Moses Hull, A. B. Richmond, W. M. Lockwood, A. B. French, H. H. Brigham, C. Brown, J. L. Jones, C. H Murray, Silas Tyrrel, Lyman C. Howe, Myra F. Paine, Augusta F. Tripp, Lois Waisbrooker, Bertha French, Allie Lindsay Lynch and about one hundred poems.

In correcting mis-statements or erroneous conclusions of others, contributors will please express themselves mildly and not forget that THE BETTER WAY rejects in toto all communications that are intended to "roast" or "score" people.

Mr. F. H. Anderson, of this city, passed over on the 21st inst. of uranic poil was the case in Cincinnati recently, it soning. He was well-known among the might be inferred that the lover was not friends and much regret is expressed at a union man and had to be boycotted achis untimely departure.

A dear contributor writes, that while calling at a dressmaker's establishment she saw THE BETTER WAY exposed to Perhaps they were hypnotized to pass it, public view and upon conversation was Way lies on my table all the time and that it might close an avenue through never feel nervous when they pick it up. is to be the issue. which to study the science of the mind. I know it is a clean sheet and will bear any amount of criticism."

> When calling for back numbers please give date or number of the paper-not the title of an article wanted, or as some

Several communications are touching up J. B. Flinn, for his innocently writter scriptural epistle in issue of January 17. We spare the author from the fact that we merely published his letter to show a happiness—is the reward of such donors sample of the terrible (?) warnings we occasionally receive from non-Spiritualists, and supposed that every reader would see the point by our humorously sarcastic "Thauks" over the article.

Send us new thoughts, fresh from the spiritual realms. Shelf-worn articles or lectures, however much truth they contain, always have an ancient influence about them which repell the sensitives, and who therefore pass them by without reading. If they contain truths too valuable to hide under a bushel, cull them out and emboss them with new ideas pertaining to the times, or to the hour.

Inquirer.-The law forbids public exhibition of hypnotism-not the theoretic teaching how it is done. To prohibit this would be as ridiculous as closing up a shooting gallery or preventing target shooting on the ground that it was derful results. teaching people how to commit murder; but unenlightened and uneducated city councils have committed worse blunders

Mr. A. B. French, of Clyde, O., is one of the partners of "The Thomas' Battery Company," and business manager. He packed, and Mrs. Glading seemed par- out and the roof of his mouth shattered will be pleased to answer any inquiries ticularly inspired by the occasion.his many friends may wish to make con- Douglas Castle Hall also was packed in the gun, and is now being treated by the cerning these inventions and invites the afternoon to listen to Mrs. Sheehan doctors. correspondence at office address, care of lecture on Hypnotism. She made some The Thomas Battery Co., 117 Public effective remarks that might have en- the Government has taken measure Square, Cleveland, Ohio.

The entertainment given by Mrs. Glading and assisted by Miss Cora Denny on power (when used for a good purpose) cities, who have indicated a tendency to the 21st inst., was very well attended had they been present. Mrs. Glading was criticise with more or less severity Gor considering the inclemency of the present and thus paid her respects to ernmental conduct which they did as Miss Denny opened piano solo and was applauded. After an come manifestation to those who are against this course has been made by hour's test giving by Mrs. Glading, Miss aiming for organization-harmony of all the newspapers without regard to Denny sang two songs to her own acings of representative public men. The companiment, and with a little more Glading was presented with a resolution dom of the press, suspended during the Republican party has lost ground in the technique and voice cultivation will of thanks by the Union Society and thus dictatorship, was restored after the elecpast few years by reason of the servility, make a fine musical medium—the force ended her glorious mission in Ciucinnati. tion. and at times the imbecility, of a part of or inspiration being there quite strong its press. Its old, ringing, stalwart tone and only awaiting conditions to come forth. Mrs. Glading closed with more another part of this paper. The propri- and none but those who can speak comtests and writing spirit messages in her own peculiar manner, beginning at the bottom of the paper and writing upwardly or backward, and which messages have to be placed before a mirror to be

Correspondents occasionally complain because we strike out a portion of their reports. We only do this when the following reasons demand it: Firstly, when they contain something derogatory to the cause or that will be taken personally. Secondly, when long reports come in late accompanied by the request to have them appear in the coming issue; and not to disappoint our correspondents we are compelled to leave out something to accommodate them. Thirdly, when they contain something ambiguous or confusing, which is frequently the case with hastily written communications and done by persons not accustomed to writing for the public. Such things are better left out than printed as written even if the writer understands them, for they are detrimental to the paper and are much the cause of the ridicule heaped on us by the secular press. We hope correspondents will bear this in mind and revise Labor, etc., will form a national political their matter hereafter before mailing it. third party.

Mrs. M. E. Williams who has graced our circle of mediums for years with her intellectual abilities and natural born gentility, will give a series of lectures on Spiritualism at Adelphi Hall, New York. every Friday evening, beginning on the 6th of February.

The Enquirer suggests to buy books for the poor children instead of flags for the school houses. That is, buy more Pilgrim Father business in Lower Cali-

books, as there are many people who, fornia, for which purpose they desire though not poor, still find it a fearful burden to pay for the many books needed, and especially in a community that changes the curriculum every season for the benefit of book combines and others in the speculation ring. The flag, it is armament. presumed, is intended to draw the attention of the people away from the evils below. The nation ought to weep when her flag is used to hide wrong or even waves over that where wrong is committed-though in connection with the highest good.

There are not half as many bogus mediums in the Spiritualists ranks as there are bogus ministers in the orthodox fold. -Banner of Light.

When engaged girls obtain anonymous communications to give up their affianced or suffer the consequences, as cordingly. Is there a marriage union, too? One would suppose that the consolidation would be union enough.

We believe in extending charity to all sects; but have "let up" a little in this isto judge from the hasty manuer in which told by the proprietress: "THE BETTER sue (and will in the next) to show up some of the fallacies of our Christian eration that all such ordinances should many of my customers pick it up and brethren who are so anxious to denounce, be subjected to. France and England read while waiting, and it has brought and criticise and legislate against Spirithave refused to prohibit it on the ground out many pleasant conversations. I valism. We can give ten for one if that

> Notwithstanding the recent criticisms in regard to the spirit manifestations in presence of Mrs. Moss, the materializing medium, we are assured that they are bona fide in every particular.-Banner of Light,

> We have received \$2 to be used for the purpose of sending THE BETTER WAY to the impecunious. Compensation in the form of good influences-health and

> "The Thomas Battery Co.," has issued an elaborate pamphlet with description and illustrations of their appliances, also giving important hints for the treatment of diseases, etc. A copy can be had on application to the above named Company at 117 public Square, Cleveland, O.

Attention is called to the advertisement of George T. Albro, on 5th page, under whose care the famous Berry sisters were developed. Also Amanda A. Cowan, Hattie C. Stafford, Hattie E. Knight, Annie E. Whidden and numerous other wonderful mediums who have see him personally, as through his mag- N. Y. Herald. netized paper he is meeting with wan-

When dauger threatens, or, is supposed to be threatening the cause, Spiritualists generally become very active in attention lead pipe and with it loaded an old to their duties-one of which is attending their Sunday services. Both services at G. A. R. Hall yesterday were his foot. Part of his tongue was torn ur local speaker, which is always a wel-

GERMAN ELECTRIC BELT AGENCY .-An advertisement of this firm appears in etors of this Agency are well-known and tinuously 500 words without making responsible parties. Correspondence more than 5 errors can join. Out of 20 will receive prompt and satisfactory at- lawyers only 3 passed. Out of xo wall tention; write them and see for yourself.

NEWS ITEMS.

A revolution in Chili is imminent. Germany is at war with Zanzibar in Africa.

In Buenos Aires the rebels have been disarmed, and the new governor installed.

Emin Pasha is said to be engaged in constant hostilities with the Arabs south | a sentence, often causes a listener to misof Lake Victoria.

Rev. J. Clark, Baptist, was arrested at Dayton, O., on the 9th on a charge of plies inaccuracy of thought. It may promurdering a girl.

Rev. A. George, of Leeds, N. Y., has been arrested for betrayal of his stepdaughter, which resulted in her death. Josephine Aldrich of Rajah Lodge, Alabama, has subscribed \$200 towards a monument for Sitting Bull .- Twentieth

At Cincinnati, between March 10th and 20th, the Farmers' Alliance, Knights of

Rabbi Clifton II Levy of New York ants and Hebrews on the plea that "one God created us all."

Saxony is disturbed by a religious band headed by Hans Wurzel, who claims to be Moses's successor. Eighteen members have been imprisoned for rioting.

The negroes desire to go into the

\$50,000,000 out of the Federal Treasury.

It is stated that the next move of Cor. many's reform Kaiser will be to invite conference of all the European powers to consider the question of a general dis-

At 20 W. 14th st., New York a "Bureau of Revision" of manuscripts has been established which might be advantageously consulted by ambitious authors and young poets.

Germany has a sensible Kaiser. He has given orders that there shall be no public illumination this year on his birthday. Last year a large sum was spent for this purpose. - Cincinnati Post,

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Rev. Jas. Campbell, Methodist, of Columbus, Ind., has been sentenced to three years' imprisonment for perform. ing an unlawful operation on Aurie Huntman, a domestic in his family.

The celebrated scientist and Alpineer. plorer, Professor Tyndall, is lying seriously ill at his home at Hind Head and great anxiety prevails in scientife circle, as he is and has been for many years one of the most brilliant lights of advanced science.

Warner Hillyer, of Antelope Valley, vev., reports thousands of wild horses ranging on the high mountain plates near his home. He states that it is at most impossible to raise a hand of tame animals in that section, as they soon find their way into the wild habitation of the mustang.

OTTAWA, KAN. A Mrs. Wilson, of this place went to market and left her three young children alone in the house. Non, the oldest, found a pistol and pointed it at her sister Sylvia, exclaiming, "Ty shoot you." She did shoot, and the bullet passed through Sylvia's head causing instant death.-Didn t knowit was loaded, of course.

George F. Kibling of Norwich VL was fined \$8,000 for selling 715 drinks in violation of the Vermont prohibitory lar. Not being able to pay the fine he received the alternative sentence of sixty-one years seven months and twenty days in the House of Correction in Rutland where he has been set to work polishing marble.

A movement is on foot to petition the Czar of Russia to put a stop to Siberia cruelties. Suppose the Russians should respond by a mile and a half of names asking us to treat the American Indians done so much for the advancement of with something like decency? We me the cause of Spiritualism. Mr. Albro told by Scripture to pull the kindling still continues to devote a portion of his wood out of our own eyes before we can time to the development of mediumship, curious glances at the shavings in our and hopes to hear from all who cannot neighbor's eyes, or words to that effect-

George Kemerer of Phillipsburg, N.J. aged 69, became despondent, and this morning attempted suicide. He and manufactured a bullet from a piece of musket. He then placed the muzzlein his mouth and pulled the trigger with He then spat out the bullet laid away

Recent advices from Brazil state that lightened those who are still groveling looking to the muzzling of the press in darkness concerning this beneficent Editors of newspapers in four or five approve, have been arrested. A p opinion and action. In the evening Mrs. party. They allege that absolute free

> A "Society for the Propagation of Grammer" has been started in New York street brokers only 1 passed muster. Out of 20 preachers 10 were admitted Only two passed without an errorshoemaker and a grocer. Of course, . preparation is allowed. A subject is given and from that the test is made before the board of examiners. One of the preambles reads: The misplacing of preposition, the improper use of adjective, the wrongful construction of understand the opinion or the sentiment we have expressed. Bad grammer im duce grievous results. It may beget wrong and suffering. It may lead to personal quarrels. It is one of the plagues of mankind. - In order to secure its suppression, and thus purify the mind of the community and make life more agreeable than it is, we have founded the Society for the Propagation of Grammar Among Respectable People.

\$100 Reward. \$100, The many readers of THE BETTER WATER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Caurra urges a conference of Catholics, Protest- Hall's Catarrii Cure is the only positive curt Hall's Catarrh Cure is the only positive cure now known to the medical finternity. Catarrh here a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure whaken internally, acting directly upon the blood and niucous surfaces of the system thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing to work. The proprietors have so much faith the size in the properties of the strength of the size in the size in powers that they offer one these dreaf bollars for any case that it fails to curb Send for list of testimonials.

Sold by all druggists, 75c.

Correspondence.

Cleveland, O.

ca Sunday January 18th, the Children a Proretain by the anniversary of its existence; it eximpt been founded and organized individualby Andrew Jackson Davis in person-thwho founded the system throughout the world. On the 14th of January, 1866, was the streetand Lyceum established, and is the only ore so far as known, that has maintained it self to the present day.
The celebration was in the Lyceum Theatre

which was thronged by old and young to listen to the lectures, speeches, recitations and muand witness the Lyceum in session, with marches, calisthenics, mottoes, lessons and The chairman of the occasion was Mr. Irving W. Pope, the conductor of the Ly-

ant satisfaction from Andrew Jackson Davis himself, who was unable to be present in perof much to his regret, and also read a long lis of names of conductors of other Lyceums as workers in the educational departments of stay. Spiritualism, who had sent in spiriting and congratulatory messages. Then the curtain was raised upon a fine parlor scene, in which ting the previous Sundays of the month, unar the auspices of the Lyceum in Memorial [al] and for this occasion was asked to pre-pre a special lecture to be delivered at the neater this august day.
Mr. Tuttle was introduced first, and offered

piritually pertaining to the general growth of rast with old ideas, the new ones of the disci-less of the new dispensation, and congratulated Spiritualists hereabouts. he Lyceum on its progress and the part it had n the spread of the liberal and spiritualistic understanding.

Then after a musical selection by the Grattan Smith family, Mr. J. Frank liaxter was intro-luced awid the greeting applause of the large audience. His theme, The Education of Chilthe home, both secular and Sabbatarian, those of society and those of the world; he offered many wise suggestions, criticised many glar-ing wrongs, and rebuked the Spiritualists smartly for their oftime inexcusable inconsist ency. He presented the merits of the Chil-dren's Lyceum, and paid his respects? to the dogmatic teaching of the theological Sunday-school, and pronounced all dogmatic teaching, even of Spiritualism, as calamitous to the growth aright of the child. The lecture was freely and roundly applauted, and it seemed at times as though Mr. Baxter was endowed from on high, as he forcefully and effectively preached to the people. Nothing but praise on every side was to be heard regarding the masterly effort. Words of warm commendation from Cleveland's Mayor, who was present, and many an educator who heard were freely passed

These lectures of the afternoon were quite extensively reported in Cleveland's dailies of the next day, as were all the exercises through-out, even to the seance which Mr. Baxter gave at the close of his afternoon discourse.

In the evening the great theater was filled

to repletion to witness the grand exhibition prepared-more interesting naturally than the exercises of the afternoon, as the features addressed and pleased the eye and ear with lovely sights and pleasant sounds. There were short speeches, however, in the evening, interspersed, from Messrs, Lees, Pope, A. B. French. who spoke telling words, in ringing and silver-toned oratory, and Mrs. Maggie Folsom-Butler, who, with Mrs. Alice Tarrey, came on from ston especialy to visit the celebration. Mrs. Butler is the life and backbone of the Lyceum recognition in Roston. The recitations and as much as Soc common English words in a songs of the little ones were apt and showed minute. But they write other languages, marked precosity or training. Where all did The readers of The Detter Way are here to mention her name. Nannie Evans, and to say in her are the elements of marked success, and with careful directing her future may attain to the equal of a Pareppa Rosa or a Judic. Wonderful in rendition, both of voice and action, was her ballad, "Daddy."

Never was march with more intricate evolutions presented on any stage by professionals than that of the twenty-four young ladies who executed one on this stage on this occasion, and, further, although amateurs, yet they far

drawn in open square, with banners at "present arms," a wedding procession came upon the stage, orchestra playing, children bearing flowers, and was met by Mr. Thomas I,ees, who in a neat speech and improved phraseology and with scatiment appropriate to the progressive ideas of the day, married them, and there Mrs. Mary A. Farmer to Mr. Ackerman H. Lanchan, Secretary of the Lyceum.

The last scene was a brilliant one, a tab leaux by thirty young ladies in white and needful parapharnalia representing "The triumph of Modern Spiritualism." It was gorgeous! It was glorious!

was intended to extend a joint reception on Monday evening, January 19th, to Mrs. But-ler and Mr. Baxter, but Mrs. Butler being words: called suddenly away, the matter took the form of a reception to Mr. Baxter alone. Mr. and Mrs Mulhauser, enthusiastic and wealthy Spiritualists, opened their specious and elegant parlors and welcomed with Mr. Baxter, as they responded to the unanimous demand for song. for "a few words," and later for some of his experiences, which he gave to some length. Music by Miss Rena Hatch and recitations of a humorous nature from Messrs. Edward Cook and Thomas Lees varied the exercises. In the evening, later, the doors of the dining room were open, and all invited to ice. and refreshments. Soon all were seated, and with pleasant converse and tickled palate, an hour nearly passed when Mr. Baxter was toasted, his health drank, and the company

On Thursday and Priday evenings, January 22d and 2td, Mr. Baxter lectured in Ashtabula A great attempt at revivalism by the churches had closed the night before, and a reception to 2 pastor was to take place Thursday evening, and the management were fearful lest the atendance upon Mr. Baxter's lecture would be But, no. The Cleveland papers had so avorably and freely reported Mr. Baxter, that he management were surprised at the maniounced, and secured the City Hall; and notithetanding the evangelistic influences and tiractions elsewhere, some four hundred as-

ling lecture on "The Church and the Bible in their relations to Modern Spiritualism." Such iteral Bible reading the Evangelists who preceded him had not dared to give—at least, did not give. And not one there will soon forget the occasion nor the effect. And then such a seance! Astonishment was depicted on every face. So still and absorbed was the audience that the hour devoted to spirit delineations, descriptions and tests was gone ere realized. Yes, ie; wo clock it was when the meeting closed, and yet the crowds lingered in carnest expression of pleasure the meeting had afford-The next day the town was alive with comments pro and con. The next evening, Friday, the great hall was packed, hundreds present to witness and hear. The Methodist minister heard for a while, and then circumspecify departed. The Congregational minis-ter stayed all through, as did another Preshyterian ex-clergyman, who was present both evenings, and sent up to Mr. Baxter written questions, which the latter answered at length. The exercises of the afternoon began at two odock, when, after a few introductory results of the cause of Spiritualism, Mr. Thomas Lees, who read in connection therewith letters from to read in connection therewith letters from the cause of Spiritualism, Mr. Thomas Lees, who read in connection therewith letters from the cause of Spiritualism, and the cause of Spirituali came another seance, and a marvelous one it was-so acknowledged by all, even skeptics.

The Congregational minister declared, radi cal in the extreme as Mr. Baxter was, he had little to find exceptions to, but he would like wre Mr. Pope, the well-known Mr. and Mrs. Hidson Tuttle, of Birlin Heights, the members of the Grattan Smith family, who, with the Lyceum Orchestra, furnished music for the carnestly answering questions and meeting eent; and the speaker of the day, Mr. J. Frank Byter, of Boston. Mr Baxter had been leed theman after it was a most edifying and agreeable conversation I ever had with a Spiritualist, and expressed the hope to hear, as well as meet, Mr. Baxter again. The Ashtabula papers spoke very favorably and complimentary of Mr. Baxter's work, though they were non-commital and guarded.

On Sunday, January 25th, Mr. Baxter closed his present work in Ohio, and Monday, 26th,

Spring Hill, Kas.

Much has been said in THE BUTTER WAY in regard to these seances at Spring Hill, Kansas, but the public seems to need something more

There is here formed a small society dren, was handled in a masterly manner. Di-called The Aber Intellectual Circle, which has yiding his considerations into the teachings of its meetings at the home of the mediums on each Sunday evening. One of the rules is to admit none except members to the scances of his circle without the consent of the controls and unanimous consent of the members.

2. Persons so desiring can make arrange ments with the mediums for seances at any time except on Sunday evening not in conflict with prior engagements. It would be better for persons at a distance to correspond with the mediums, Mr. or Mrs. Aber, as to terms and time before coming. The proprietors of city Hotel will direct to where the mediums live. But persons would not have to wait a great white for a seance should they come

without prior arrangements.
3. The seances consist of cabinet bust ma erializations, full form materializations, in rependent spirit voice and psychic diagnosis of disease, and suggestions as to treatment; independent slate writing; seances with the usual, and, sometimes, extraordinary phenomena.

4. Any correspondence, or inquiry, as to the intellectual circle and seances, if addressed to J. H. Nixon, the secretary, Spring Hill, Kansas

would receive attention.

At the seauces of the intellectual circle vaious angelic personages from spirit life, actu ally and plainly visible, stand at the desk and write They talk to us while writing. We place clean tablets inside the writing desk and lock the desk, lid down securely. The spirit un-locks to the desk without any key, so far as we know, except one of the spirits own make takes a tablet from the inside of the desk that we know to be a clean tablet before the spiri writes on it. But he or she female angels a our seances writes on that tablet-sometime

so well it were unwise to particularize, and furnished with an exact copy of a message re space will not allow special and individual celved on a recent Sunday evening, being a mix mention. As only one sang in solo it is timely ture of ungrammatical Latin, French and Ital ture of ungrammatical Latin, French and Ital ian:

"Non la vida dum conjungo est bona bonis At ut ingenius congrego et mores moribus Probitas puerorque virgini des optima est om nes endem mirantur aneque discursis. Il et vral. Scut fout beaux dansum liver. Crencia es lacura siburn senio no lacura,"

D. LCPERCIE LEONARDO. (The substance in English is about as fol-

"It is not to be found that good is always out done anything in this line ever witnessed closely joined to good, yet the ingenius whose on any stage in this city. The meetings which I started herein Septem.

At the close of the march the participants custom. All of the virgins wonder which is ber I am still keeping up. There have been ber of advanced thinkers, fully slive to the the best of the tempted upright boys and discourse it immediately. This is true.)

Spirit scribes often answer sealed letters and scientific questions with a good degree of accumen These spirits themselves engage in oral conversation and speak in the same manner as when in the mortal.

The other evening a mist arose from the floor in front of and in plain view of the circle of twelve persons, gradually unfolding into human shape until finally a majestic personage. To pay ten cents at the door. the question by several of the circle, "Who see you?" the spirit found solice sufficiently oral, clear and voluminous to have been easily Our socials, which I inaugurated when I first heard by an audience of 500 or more people.

"Good evening, friends, I expect you to know who I am before I go: I am he who stood as a "True Blue" with pen or whatever need be for my country and your country. Putting all my energies into the work of building an asylum introduced the comers to him, the many who of liberty for the soul environed of all lands, eventually filled their rooms and halls. Mr. Baxter was in a happy mood that evening, and soldier for the cause of human progress; and I am yet fighting and shall continud to fight un-til I see more broken shackels. Brave soldiers now are needed on earth to assist in planting the standard of truth and humanity farther up the hill and prevent its trailing.

"I come to tell you of our thankfulness to you for your regard to us. Go on faithfully in this good begun work, and you shall find your great

Then fading away, vanishing apparently down through the floor, this noble energetic soldier, at whom the orthodox, fourth of July orator, does even yet hurl, serpent-tongued, his venemous anathemas, Thomas Paine, than whom no one man, perhaps, dld more to secure the privilege whereby such orators may traduce the character of the world's grea benefactor, and yet escape the guillotine.

J. H. Nixon.
P. S.—Just let Bro. Moses Hull give us a few ays' call, and we will show him something.

Minneapolis, Minn.

A grand materializing scance was held at Di Aspinwall's, 611 Pirat Ave., South, this city, Jan tractions elsewhere, some four hundred assmbled and listened to a ringing, yes, a sterlittle guide of the medium, Prairie Plower.

Spiritualism cannot do it, then something else

of the arrangements for the seance, such as in-porting her company, purchasing candy, inits it finds it. Well, is it with ma, if we can give and flowers, arranging them in the room where the same, if not, then we must abide the rethe senuce was to be held. Prairie Flower re-ceived her guests as they arrived. At last the

harmonious people, who, if they could be har monized by some lofty sentiment, grave troubers was very beautiful, and brought a sweet, fragrant odor with her that perfuned the entire room. Then she magnetized the room to prepare it for others. The next one who materialized was dear little Prairie Flower, and wished her guest a happy New Year. Then she went out of the room across the hall through another room, uppened the door of a bed room, turned up the lamp and got a white robe that was a present when I shall leave. I trust some one may be spened the door of a bed room, turned up the large and got a white robe that was a present to her and brought it back closed the door of found who will take me also the may be ter her, and spread the robe in the second to the second the second to the sec ter her, and spread the robe in the center of the floor. By this time she was compelled to return to the cabinet. Her object was to get strength, and in a moment reappeared, apparently atenuper than ever for then she passed one of her plates of candles to each one in the circle, sat down on her robe and ate with us. Then she called each one of us to her, that she could give us a piece from her little hand. Then she passed the nuts in the same way, always beginning at one end of the circle, and passing it to each one; then taking her place on her robe, and enting her share with us. Then she passed the water in the same way; she poured it into the glasses and gave to each guest, and drank out of each glass after we drank. This was to show that we had drank from the same glass and of the same water with the spirit. Then the dear little spirit took the plate of flowers and sat on her robe, arranged each one a boquet, and gave them as token of her affections. Next she took the tambourine, played and sang two levely pieces n her own language, gave us her blessing and bid us good night.

with us. She had a good light all the time while with us. Then a pet granddaughter of Colonel Straight materialized; also a guide. The former talked very distinctly and cheerfully. Then some relation or friend of different ones that were present came. After this followed an Indian guide of Mrs. Wright by the name of White Pawn. She talked awhile with her medium; then danced with Mr. Wright, and bid is good night. Then some relations came and talked with their friends. Then came Truth. guide of Mrs. Errickson. She was lovely, and gave us a beautiful piece of poetry and a greet, after being juspected by the audience, ar for the new year. Then a daughter, that is also guide of her mother, Mrs. Gould, materialized, She talked in her way to her mother and her out in plain view and does the work, throws little son: she gave him some candy and a them on the floor, one at a time, and retires to flower, then in a clear, sweet voice sang three the cabinet. I saw some of these made, and verses of "Beulah Land." After giving her litheard the rustle of the papers. tle son some more advice she was obliged to bid them good bye for the present. Then five soldiers, in their different uniforms and different sizes, came to greet us, one after the other, just as though they had all been awaiting their turn. Four of them had been Sunday School scholars of Mrs. Straits and members of his company in the lute rebelliou. The other one was a friend of Mr. Wright.
They had the light very bright enough, to read by. They shook hands with different old soldiers in the seance, and two of them being members of the Masonic lodge while here on this earth, gave the master mason's grip to two different ones in the circle, that are members of the same order. The drummer boy ate candy and took a flower with him when he left us Then in the same high light, little Missey, as Indian guide of Mrs. Tussey, came and greeted the circle. She took her medium on one side and Mr. Strait on the other, then are candy and talked all the time she could stay. The light was dimmed a little, then a very large ancient spirit, a guide of Dr. J. Swanson, came and blessed the Doctor and the circle. Then another, an Arabian guide of the Doctor, and offered up a blessing over the circle. There were thirty-five spirits materialized in all. Every spirit was recog-

and that life is everlasting. a lady she has no superior, and may the time their members. come again that we will, each and every one of

nized by their friends, and every spirit mater-

ialized in the room where we sat, our light was

bright all the evening for the occasion, and

each of us received a lesson that will ever re-

main with us. We received strength from our

circles of the same kind. Wright and wife, Audrew Story, O. A. Errickson, J. H. Ries, S. T. Densmore, Mrs. Mary A. Tussey, Col. G. F. Strait, Mrs. E. S. Dodge, Mrs. Gould and grandson, Mrs. Delle Chamberlain M. A. TURSEY.

Los Angeles, Cal.

some things to contend with which has made necessity of Spiritualism as a reformed body, It rather difficult. One of them has been in should make itself felt and known in this city moving three times, on account of getting a hall that was adapted to our work and means. The people in this country are limited in their on account of their financial conditions; so that from the very first has made it a very difficult task to do what was necessary. Many have felt extremely sensitive in even attending the meetings, as they did not feel they could cerned.

For all that the meetings have been kept up and a very good attendance has been retained came here, increased in number and interest until they are looked forward to with a great

The Lyceum, which I star ed soon after came I was obliged to give up, as the friends Mr. Samuel Bogart, 196 Bergen street, Brooklyn, did not give it their support by sending their is the president of the Brooklyn Spiritualist children, and as a Lyceum cannot be run without the children I dropped that phase of the

been held; I hope for a purpose.

the State, as well as in many of these Western enlighten the world States, is in a terribly unsettled state; it is tled; for people are on the move so much Here in Los Angeles it reminds me of a grea hotel, the coming and going is constant, especially during the winter season, when so winters East. This country is permeated with liberal and spiritual thought, which must, in time, assume shape and form, and which I believe will, when our people have some definite In regard to Man as a Spiritual Being and Life object before them. As it now is all is after Death? If not, send to Adolph Roeder, disorder and contention, as disorder is the or- Vineland, N. J., for Catalogues. Sweden der of the day. The best of harmony, though, borg's works and New Church diterature in comes out of chaos. Too much time is wasted | English, German and French in stock. In creating inharmony, which, if only turned in the right direction, would develop the Indi-vidual to that extent they would become harnontous themselves, and all would feel the influence of that law and wouldd be affected by the same. The longer I live and the more I see of life and of the needs of the people, the more I am impressed with the fact that something

ling lecture on "The Church and the Bible in their relations to Modern Spiritualism." Such of the arrangements for the scance, such as an internal Bible reading the Evangelists who previating her company, purchasing candy, nuts it finds it. Well, is it with us, if we can give sult. I have seen disastrous results to our cause through the influences of a very few in-harmonious people, who, if they could be har monized by some lofty sentiment, grave trou

found who will take my place. The weather remains beautiful, clear and warm, though we have had some light frosts of late.

Mr. John Slater has been in the city working in his way, and I understand he drew gund houses. I could not attend, as my duties took me in another direction

Mrs. Mand Lord Drake has held two after from services, and kindly assisted me one eve ning. I understand she has returned East. New Year's Eve the friends held a watch meeting at the residence of Mr. Glover's

large number were in attendance, and all seemed to enjoy themselves. Refreshments were served of the choicest kind, and all were made happy for the beginning of the new year Trusting that all societies are gaining in in terest and in zeal, I am as ever, yours in the cause of truth.

My home is in St. Louis, Mo., but I have spent several weeks in this city, and as there is a kind of Spiritual revival here, have had the pleasure of enjoying the different meetings and seauces, that are going on, and although I She was with us three-quarters of an hour in a'i, have been for about thirty years an adherent to and when she dematerialized it was to the room the truth of the spiritual philosophy, I have witnessed phenomena different from any thing I have seen heretofore, notably Mr. P. H. Clifford's materializing seances, held semi weekly at his residence on Richard street around in the subdued light, in a manner very gratifying, and, indeed, almost startling. All should see him. He has been very ill, but is somewhat improved in health at this writing. His wife is also a fine trance medium.

I send you some papers that are the result of Mr. Clifford's senuces. Usually the papers placed on a table near the cabinet, with pencil and in the course of the evening a spirit come

Some of the papers 1 send you were placed on the floor, and while all had their hands o the table the prints were executed by the spirit.

in childhood with his father, who was an ambas sador to India and Australia, on his voyage; has seen much of life, and witnessed many of the Indian mysteries and occult sciences; spent some considerable time with Madame Blavats ky, who took him under her kindly care when

This is the home of Mrs. Seery, the trumpet medium, whose services are in such demand that she is unable to fill all the calls she receives from her home, and also distant places I have heard of several others who are develop ing a similar phase of mediumship in this city.

They have two societies, and both are pros pering, as also the Lyceum.

pering, as also the Lyceum.

Respectfully, MRS, L. M. PATTERSON.

The papers referred to are finely executed drawings of human faces in light and dark shadings, which would have required days of labor through mortal agency, but which spirit artists execute in a few minutes. In most instances the paper is simply shaded, leaving the unshaded portions to represent the faces. The work is exceedingly artistic.—E.D.

Brooklyn; N. Y.

ter of propaganda in this country, and drawing the conclusion from the fact that the city is full of all kinds of mediums, while many, great and spirit friends, and in our minds a lasting im- small, are the gatherings of the faithful from pression that as a man lives so shall he receive, every corner of this 800,000 inhabitants of this city, whose churches also dot the area of space We hold Mrs. Bessie Aspinwall as one of the with innumerable spires pointed heavenward, best mediums that remain on this earth, and as yet hopeless of getting there as are most of

Even the spiritual women of this place have us, meet in another one of Mrs. Aspinwall's advanced to membership of clubs, for we have two respectable and flourishing societies of The following are the witnesses to this grand women, the oldest being the Woman's Proreception: Daniel Stovell, Dr. J Swanson, M. gressive Conference, meeting at Mrs. Starr's every Wednesday evening, 231 St. James Place, whose object is the development of mediums the encouragement of women as speakers, the cultivation of inspirational and higher though of intellectual culture.

The second society, is called the Woman's Astral Congress, meeting in the parlors of Mrs. The object of this society being to gather statts tics concerning women; to protect appressed mediums; to look after any who are wrongful ly persecuted or imprisoned; to take measures for the help of poor mediums placed in the lunatic asylums, or girls, for their belief, and to do other work for the benefit of all con

The leading spiritual societies have united in forming a beneficial society for assisting distressed, persecuted and poor mediums, for making a home for such worn-out workers in the cause of truth. The charter is alreader obtained, and much is hoped from this movement and that well-to-do Spiritualists will help us it such funds as are needful.

excellent men and women have been made trustees in the good work.

I had no idea when I came here of remaining . In conclusion I would mention that Tire BETTER WAY is read by all the Spiritualists The cause of Spiritualism in this section of times. Hoping that it may long continue to

Praternally yours,

Hunterist boastingly —Why, sir, the patent medicine men put my jokes in their almanaes. Cyntens—I know it. They do that to make the people sick so they will buy their medi-cines.—Cape Cod Item. Have you read the Doctrines of

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Ladies' Department.

Written for The Better Way. My Home Bye and Bye

MRS. N. B. BURR. How sweet is the thought of my home bye and How it comes like the song of a bird in the sky As rest after toll, as the sun after rain,

As pleasure and ease after sorrow and pain, As a glimpse of the land to the mariner's eye, So sweet is the thought of my home bye and bye.

The earth has its charms; on its beautiful face It hath grandeur that greets me wherever I

It is pleasant and fair, but it is not my home It is only the passage way leading on high, The vestibule plain of my home bye and bye.

The friends that I meet are but sojourners, too Are travelers and pilgrims the world passing

And those that I walked with have left me and

They rest o'er the river while I journey on Oh! why should I mourn or breathe even a

When I know they will welcome me home by and bye?

How little it matters how poor I may be With the wealth of that home kept in safety

And little it matters what land and what gold. What treasures and gems I here gather and

Earth's riches must pass with my I fe's latest sigb, But enduring forever is my home bye and bye

I know not how far it may be; it is where My loved ones are waiting free from all care; And the brightest of earth is but darkness and

To that home where love is the center and

And never a sorrow, a wrong or a sigh, Can dim with a shadow my home bye and bye. So I walk o'er the way that is rugged and long I light it with hope and cheer it with song. I gladden the hours and comfort my heart. As onward I journey, alone and apart,

With the thought that will flit as an angel wing by,
At the end is a welcome—a home bye and bye.

Written for The Better Way. REFORMATION IN DRESS.

AUGUSTA FRANCES TRIPP.

We regret that ladies of good sense and sound judgment in other matters, will still adhere to the fashion of French heels and narrow-toed shoes, which are so foreign to the shape of the human foot. We laugh at the queer fashion of the Japanese, which requires the crowding of a child's foot while young to stop its growth. While they consider it a mark of beauty to possess a small and would be fashionable—wear a high, pointed heel, which not only alters the a very small shoe. natural gait and prevents the easy swing sulting in paralysis and all nervous disand fretful, and brings wrinkles to the face unconsciously. It also causes bunions and enlarged joints, which make the foot a hideous shape to look upon,

aching. In walking, we first step upon the graceful movement of the body in protire the head and base of the brain. long walk or over-much exercise. The ommended, without first removing the difference is like that of a lumbering cause of all their troubles. vehicle without springs and a carriage with easy springs beneath it. Take a could under such conditions?

We once knew a gentleman who was the trades or professions. wounded in the late war by having the affected his gait so much that we one idea that shall tend towards a relimb, showing to our satisfaction how lady, we shall feel we have not advised much depends upon the loss of even one in vain. much depends upon the loss of even one toe, and its use to the body.

These who have adopted the common sense shoe know the difference, not only in ease and comfort, but also in the endurance of long walks and long standing on one's feet, and having once adopted the common sense shoe as it is now made, will never think of again bearing the tortures of a high heel and pointed toe.

The man who invented the common more common sense the shoe, the better.

and less for fushion?

form as nature designed her, there are to her in future years of wifehood and ances.

motherhood, There is no end to the amount of damage done by the use of corsets. I wish I could impress upon every sister in the land the folly of paying money year by year to this physician and that for complaints that cannot be cured until the cause is removed, viz., the extermination

of the corset. A case has just come under our notice. her to consciousness for a long time. at every unusual exertion? The wonder is, rather, that she recovered at all.

There are those who claim to admire her fine form and slender waist, but what sacrifice for admiration! Let me whisper to you a little secret, ladies. Gentlemen of good sense do not admire a wasp waist, but, on the contrary, will jeer among themselves when they meet occupation of children, and their spirit such a one on the promenade. You, who-dress for the admiration of the opposite sex, take note of this. It is as foot, are we so much behind them in disgusting to them as it is to a lady to their folly? We-especially the young see a man with a small foot, or a wouldbe large foot crowded and cramped into

We, as a sex, admire a man who is of the body, but causes backache, spinal strong, well proportioned, with a hand complaints, and effects the brain, re-large enough for manual labor, and a foot in proportion to his size. We someorders. Then the pointed shoe causes times meet in our travels on the cars or the toes to crowd upon each other (for ferryboats these effeminate, small feet they must go somewhere) and the result thrust into patent leather shoes, and our is corns, both hard and soft, and what is opinion of the person is formed almost more annoying than a soft corn? It before our eyes have had time to travel affects the temper, makes one peevish to the face of the owner. No, give us a man who is a man in proportion and physique, one we can look up to or lean upon in time of need. Leave effeminacy to us; it belongs to our sex alone. We are to say nothing of their twinging and often spoken of as the weaker sex, but methinks our powers of endurance far exceed that of the opposite sex. Statisheel, then the ball of the foot, and lastly ties show that women live to a greater the toe, which, while it supports the age than men. But dress a mechanic in equilibrium of the body, propels it for- tight corsets and other garments that ward by a gentle, firm, bracing move- are tight-fitting, as is the style with ment. If the foot is cramped, the toes females, place upon their feet thin, tight cannot do their part of the work, and shoes with high, pointed heels near the the whole foot must move at once; this middle of the foot, and sharp toes, and tires the muscles of the foot and ankle, then if he is a carpenter at work at the and soon causes pain that extends to the bench, or a blacksmith at the forge, how back, and instead of the elastic and long a time would elapse before he would be obliged to give up his business peling it forward, the step is more like a and call in a physician. But women toil jump, and the spinal column is jarred on from year to year, suffering, and yet at every step. This must, of course, soon working, though at a disadvantage, and then wonder they are not healthy and causing sick headaches, which so many strong, and they employ first one physifemales complain of after an unusually cian, and then another, as they are rec-

Ladies who are progressive and independent in their ideas, are fast learning ride some day on a locomotive and note that in order to engage in the pursuits the difference between it and a ride in a to which they aspire, and in which men comfortable passenger car. The toes of are proficient, they have got to comthe foot act as springs to the body, and mence a reformation in their style and when they are crowded or cramped the habits of dress. Heretofore they have body suffers, and ladies complain that dressed for looks; in future they must they cannot walk any distance without dress to be useful as well as comfortable getting so very weary. Goodness! who if they would be successful in their undertakings as competitors with men in

But enough has been said on this subgreat toe of the right foot shot off. It ject for the present, and if we have given thought for a long time he had a false formation in the habits of any young

> Written for The Better Way. SPIRIT COMMUNION. MRS. L. A. COPPIN.

humbly asked, and soon they came, My kindred from a distant sphere, frembling I spell each long loved name, And felt their presence ever near; Visions of long departed joys
Rose vivid to my mental sight, Those shadowy forms that never die Plit round and round in hallowed light

I asked, what is a sphere? The spirit sense shoe did the world of womankind answers: Every mineral, every flower, a great favor, and should have the un- every object, indeed, in the universe, bounded gratitude of every level-headed, from the sun to the dew-drop, has a sensible woman in the world, and the peculiar atmosphere, composed of infinitesimal particles emenating from when will ladies learn that it is for itself, embodying its interior nature and their advantage to live more for comfort proceeding to a certain distance around will admit of ventilation, is the best proit. We find it in the magnet by its tection.—New York Ledger.

As one extreme always follows another, attraction; in the rose by its perfume; in we now note in opposition to the short man by his radiating influences of all waists and large bustles recently worn, kinds. By it the faithful dog tracks his the tendency to very long waists and master to incredable distances. By it slender figures, and so we find ladies the sensitive person detects the characcompressing their waists by tight lacing ter of another through the glove or the to make them look waspish in shape, ring he has worn. Every social circle, Corsets are a curse to womankind, her every church, every institution, has its health and that of her offspring. Where sphere. The sphere of the sun is the you now find a woman symmetrical in creative force of nature. The secret of your sympathies lies in the nature of the one hundred ill-shapen or out of pro- spiritual sphere emanating from each portion in some way, caused by wearing and everyone. Similar spheres attract; that abomination-corsets. We find dissimilar repel. Men and women, acthem on young and growing children, cording to the goodness and truth in to make them shapely," their mothers them, or the opposite, radiate forth upon will tell you. But what a mistaken idea! other's spiritual spheres pregnant with On the contrary, they compress the good or evil issues. Imagine, then, the growing organs, and in trying to get a spiritual sphere emcuating from an inlong breath after a romp or some un- fant! There is a halo about every child. usual exercise, we find them stooping, The old artist meant to portray it by the with their shoulders brought forward, golden circle about the head of the inand they grow to be round shouldered fant Jesus. The question arises in your and hollow chested. The blood rushes to mind, do young children have sub-the head, causing poor circulation and stantial bodies? I answer, they have cold feet. Dyspepsia is a common re- beautiful, substantial bodies, which grow sult. The female organs are pressed and live in a heavenly world, composed downward and out of place, causing a of purer substances than yours, but havcomplication of diseases that are a curse ing the same general form and appear

There are mountains and valleys. Forests and rivers, with ever-varying forms

and colors, There is morning with its freshness and power And evening with its silence and stars, There is spring, with its silver and green And summer, with its purple and gold.

Here are art and architecture, and music and science, in their full flower and fruitage. All these things are as real and solid to our perceptions as A young lady, who was subject to faint- granite and diamonds are to you. You ing fits, was one evening, after dancing, must not think of your children as intaken into the air in one of these spasms, tangible shades, floating hither and where it was found impossible to restore thither in some inconceivable realm of similar shadows. Such absurd phan-She was partly disrobed; and a wide, tasies come of supposing that spirit tight band was found strapped around must be something which possesses none her waist under her corset. Was it any of the properties of matter, no weight, wonder she fainted or went into spasms no extension, no color, no shape. The fact is, that matter is totally inert and dead in itself, and has no properties. The sensations of weight, form and color are states of your own spiritual organization, which you ignorantly, but falsely, refer to your material world.

In your next sitting I will answer your question in regard to the care of and mothers, who devote themselves earnest ly to them.

Epicurean,

There are sonnets to an eyebrow, There are rondeaus to a shoe: There are madrigals to duchesses Whose nose and hose are blue; There are ballads to the dairymaid, With her ankles in a brook, But why don't poets write a rhyme Or so about the cook?

-Rochester Post Express.

VALUE OF SLEEP FOR WOMEN.

Our American girls lay too little stress upon the value of sleep as the best and most wonderful tonic to the human system. It is no uncommon thing for them to be up until midnight or later, and yet arise in time to breakfast with the family at the usual hour, eight o'clock in the morning. The parents are somewhat to blame in this matter. Many of them have still the old fashioned idea that lying in bed in the morning is a form of idleness that should not be indulged in, and fathers, particularly, are most apt to feel that their daughters are inattentive if they are not on hand to brighten the breakfast hour and give them a goodmorning kiss. And it is a hardship, but a necessary one, if we would have our daughters retain their health. An unusually handsome St. Louis woman, says the Post-Depatch of that city, who has, at the age of almost fifty years, the fine, well-rounded figure and elastic step and carriage of a girl, the delicate, rose-Lued skin, and the brilliancy of youth in her eyes, says she has made it a rule to retire at nine o'clock, except on very rare occasions, and then she takes a nap in the noon to prevent the ill effects of the late hours which are to follow. Our American women, of all classes, need more than any other people in the world, the rest and refreshment which only sleep can give to overwrought nerves and overworked systems, for nowhere else do the women live under so much physical and mental strain. To some natures sleep does not come easily. In that event, some light exercise should be taken nightly before retiring, directing the blood thereby in proper channels, when sleep will come readily as to a tired child. What women need most is a mowledge of self, and an intelligent understanding of nature's laws, not a parcel of nostrums, of which they know nothing, and which may be hurtful in the extreme.

The soul to God's heart moving on Owns but the infinite for home; Whatever with the past is gone The best is always yet to come

-Lucy Larcom This is the time of year when school children begin to tie silk handkerchiefs about the throat. It is not well to do this if one can possibly do without the muffling, for, if once begun, it must be carried through the entire season, or colds will result. Then, too, covering the throat is apt to make it sensitive. The muscles of the throat can be But singers and speakers should always cover the throat after singing or speaking, when going into a cool room or into

MEETINGS.

Dwight Hall, 514 Tremontatreet, opposite Berkeley. Spiritual meetings at £20, with developing circle at II a. m. Good speakers and mediums. Music by Frof. Feak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 27 Shawmut ave.

The Echo Spiritualists Meetings with be held in America Hall, 728 Washington atreet, at 10:30, 230, 730 and Tursday at 3 b. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hall aspeaking mediums. Music. Pr. W. A. Hall aspeaking mediums. Music. Pr. W. A. Hall Marketting in steed at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor. HOSTON

Fagle Hall, 616 Washington street. Spiritual needings at 10.30, 2.30 and 7.31, F. W. Mathews

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Folton street. Public meetings are held Sunday at H. B. M. and & p. M. J. Rand, Sec. M. J. Rand, Sec. The Independent Club meets every Friday reding at 8 octock at Bradbury Hall, 20 Fulton 4, where all are welcomed, Danlei Como, Vice Pres. The Progressive Spriftualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughy streets, every Saturday evening at octock. All invited; soats free. S. Bogart, Pres. The Brighing Hand Conference meet every Tuesday evening at sociock at Bradbury Hall, No. 25 Fulton 8t. Good speakers and mediums. No ad Rets and mediums under the someway re-setings kee held every Sunday evening at 8 ick in the parlors of Mrs. Or. Illake at 28 iklin syeme near DeKalb.

GWoman's Spiritual Confetence meet at their own 2B St. James' Place, corner of Fulton 8t.

HALTSMORE, NO.

Religio-Philosophical Association meets every sunday. George Koch, Secretary.

CINCINNATI, O CINCINNATI, 0.

Paychic Research Society meets every Sunflermoon at Doughas Castle Hall, northwest
or Sixth and Wahnut, at 3 o'clock. Admission
Good speakers. All invited.
Society of Union Spritualists meets at G. A.
all, 15 W. Sixth atterf, every Senday morn
of 10:30, and in the evening at 7:30, Good
ers and music. Morning services, free; evelis cents.

speakers and music. Morning secrete, utg. 15 cents.
The spiritual Progressive Society meets at Engliert Hall, 67 Marshall avenue, Camp Washington, on the dirst and third Sunday of every month.
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CHICAGO, ILL.

Chicago, ILL.

Martine's Hall, & South Adastreet, Mrs. Cora L. V. Richinsod will fecture at 10.55 a. m. and 7.65 every Sonday.

Dr. Bushnell, Pres. Mediums Society, Dougas Hall, Thirty-fifth st. ucar Indiana svenue. Lecture at 24 p. n. every Sunday.

People's Society, Bricklayers' Hall, 10 South Peorla street, at 2.50 p. m. every Sunday.

Fifth Avenue Hall, 16 Fifth avenue. Meeting at 2.56 p. m. every Sunday by Mrs. B. H. Gill.

Spiritualist services every Sunday evening at 8 5 clock at Bricklayers' Hall is South Peorla at South Peorla at 15 february account at 15 february and 15 february account at 15 february account account at 15 february account at 15 february account at 15 february account at 15 february account account at 15 february account a

COLUMBUS, O. The First Spiritual Ladles' Aid Society hold their meeting at Masonic Temple on Third street. Wednesday evening. Mrs. H. Colt, Pres.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBBIDGEFORT, MASS. Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows Hall, M Main st.

First spiritualist society meet every Sunday in the Pover Block, cor, 5th and Wayne streets, at 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres.

DETROIT, MICH, The People's Progressive Spiritual Society hold: services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

PITCHBURG, MASS.

FT. WORTH, TEXAS.

The First Spiritualist society has been organ zed. The Ladies' Society meets every Wednesda, afternoon. W. H. Rollins, 916 East Fifteenth st. GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 43 N. Ionia street. Also on Thursday alght at 7:30, Mrs. E. F. Josseyn, Pres. INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10.30 and in the evening at 7.4, at English's Hall, North Meridian street near the Circle.

LIBERAL, MO. The Spiritual Science Association meet every Sunday evening at ES and Wednesday night; Ladies' Aid every Sutteriay afternoon,
Mis. A. L. Andrews, secretary.

MINNEAPOLIS, MINN.

MINNKATOLIS, MINN.

The First Spiritud Society holds services every Sunday morning and evening at Odd Fellows half, 12 and 14 Washington Ave., North, at 18:30 a. m. and 7:30 p. m. S. N. Asputwall, Pres. Spiritud services at 20 20 d avenue, south; morning conference; lyceum at 12 m.; evening lecture and tests. Mrs. C. D. Ponden, Pres. Minneapulla Association of Spiritualists meets every Smoday at 624 Hemilpin avenue. Children's Progressive Lyceum 10 a. m., fact meeting it a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., (11 ist ave. 8.

meetings. MISS A. A. Junson. Pres., 11 181 ave. S. NEW YORK, N. Y.

The Progressive Spiritualists holdservices every Sunday at 3 and 8 p. m., at Arcanum hell, 57 west Twenty Bifth street, north-sat corner foll newmer. G. G. W. Van Horn, Conductor. The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m. The New York Psychical Society in ets every Wednesday evening at \$5.05 kth avenue, Sprakers and mediums always present. The public invited. J. B. Sulpay, president, 2.B. Galway.

The First Society of Spiritualists convenes every Sunday at 10.50 a. m., 246 and 7.30 p. m. at Alcichit Halt, corner Fifty-second nucle morning and evening. Fact meeting in the afternoon.

NEW ORLKANS, LA. The New O'cans Association of Spiritualists meet at the hall of the Array of Northern Virginia, 59 Camp street, every Sunday evening at 1990.

J. W. Alicu, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet evolution at 10:30 in the morning and 7:30 in the evolution at the corner of Eighth and Spring Garden.
Lissph Wood, President. ning at the corner of Eighth and Spring content.
Lossph Wood, President.
As afternoon at 2-30 to the northeast corner Tests
and Spring derices at the northeast corner Tests
and Spring derices at the northeast corner Tests
and Spring derices at the corner to the series of the series below. From
every Sunday 2:30 p. m. Conference and Lyccum.
Wim. Abbott, Secretary.
Fourth Association of Spiritualists meets every
sunday evening at 7:30 at Keystons Hall, Third
and Gleard ave.

FITTSBURG, PA.

The Pirat Spiritualist Church of Pittsburg baselectures every Sunday morning at 10-4, and in the
evening at 7:35. Children's Lyccum at 2p. m. at
their hall, 6 Sixth atreet.

J. H. Lohmeyer, sec.

PROTIDENCE, R. L.

The Fragressive Association meet every funday t Blade's Hall, at 230 and 7:30 p. m.; lyceum at i. PORTLAND, ME.

The First Society meet every Bunday at Williams' Hall at 2:30 and 7:30 p. m.

The Spiritualists of Rochester meet every Sunday evening at 730 octook in Odd Fellows Building, North Clinton street. H. T. King, Pres. RURINGFIELD, MO.

The Progressive Spiritualist Association meet every sunday evening at 7:30, in G.A. R. Hall on Commercial street, oppositive Cark Hotel.

V. J. Hack, Pres.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

The Pirst Society of Progressive Spiritualists holds meetings every Souday evening at 7 at 16 Kennian Building, corner Broadway and Third Streets Ladies' Society and super every Thursday Progressive Spiritual Association No. 2 meets at star Hall, corner of Fourth and Fullon atreets every Souday. Entrance on Fullon atreets

WCECESTER, MASS.

The Association meet Sunday evening at 7-70.

Notice - Alterations to be made in this column must teach us on the last Wednesday of warmouth; communications later than this will lay over until the month following.

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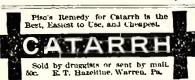
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TIMELY TOPICS.

L. BUCKSHORN. of our Declaration with the sacrifice of blood and bone; and to which the New ing as in '76. Then the peaceful interim from the close of the war of 1812 to the opening of unwarranted hostilities with Mexico. From this to the era that produced a class of men unexcelled in brain and brilliancy, unequaled in moral and physical stamina, both North and South. which terminated in the abolition of chattel slavery for which he had so strongly spoken and perseveringly worked. He witnessed with pleasure the again strongly growing bonds that bind no North, no South, no East, no the principles of liberty at home, is to teach all undemocratic governments, that in an enlightened people alone rests the safety, the prosperity and continuance of government. As diplomat, minister and historian, his life was passed amid these varying scenes and actions. We recollect when we gazed for the first time upon Bancroft's History of the United States, we deemed it too much labor and material wasted upon so short a historical period. Ten large volumes! But his patient research and investigation, his philosophical and accurate analysis dispelled this notion-"the history of America is the history of liberty." The reading of it must confirm what the great English Commoner, John Bright. said of it: "The study which gives or offers, and the lessons which it teaches surpass to my mind, those that I have derived from or found in any other book of history." There was no narrowness or sectarianism in him. He asso ciated for a time with Emerson, Alcott Parker and the balance of the brilliant coterie in the Transcendentalistic movement, but latterly, perhaps his religious position could be best defined by Ag nosticism.

The English Government of India has introduced in the Legislative Council a bill raising the minimum age of girls consenting from ten to twelve years. This measure has been under advise for some time, but the fear of the Government had held the bill in abevance so far. It is intended to abrogate the childwife system still in extensive vogue there. It will meet with strong opposition under the lead of the Bengalee member, Sir Chunder Mitter, who contend that the Handoo Scriptures authorize marriage before twelve years of age. They also claim that the introduction of such a bill violates the pledge of the government to abstain from interfering with the social-religious customs of India Unjust and arbitrary as the English Government has been in a number of cases, it is to be hoped for humanity's sake, that it will be as successful in this measure as it has been in the abolishment of the custom requiring the destruction of the widow upon the funeral pyre of her deceased husband.

Mr. Andrew D. White, at one time President of Cornell University and United States Minister to Berlin, has contributed some strong papers to the Popular Science Monthly, under the general head of "Warfare of Science." In the eleventh of the series,"From Babel to Comparative Philology" in the January number, he says that no other science has served as a better wedge to disintegrate the heavy mass of ecclesiastical theology than Comparative Philology. The diversity of tongues in the recorded beginnings of history, men, not knowing the natural cause of, ascribed to supernatural intervention. As they had no provision and probably no desire to investigate their proper origin, they simply attributed this diversity of tongues to a will like theirs, and thus obtained a "theory which provisionally takes the place of science, and this theory is very generally theological." This is not only true in this case, but in astronomy; when comets were threatening missiles hurled through the heavens by an angry God; and the lightning, the malicious works of evil spirits. If it happened to rain, the Almighty, or his angels had intervention of the Almighty or Satan. Disturbed mental health or insanity was manity in the successful prosecution of generally "thought to be a diabolic pos- this measure.

session." The legend of the Tower of Written for The Better Way. Babel is of Chaldean origin; the inscrip-The death of George Bancroft at tions lately found among the ruins of Washington on January 17th, terminated Assyria are shedding much light upon long and active career-the coming this and other scriptural legends and ard of October would have marked the myths, presenting "us these traditions ninety-first yearly mile stone in the pro- more nearly in their original form than gressive path of a noble life. What in they appear in our Scripture." The numerable experiences, what a host of meaning of the word "Babel" is "Gate memories crowd themselves into the of God" or "Gate of the Gods;" to which space of time, beginning at the estab- proposition all scholars of note agree, he lisment of our Government at Washing- says; "but the Hebrew verb which sigton, shortly before the inauguration of nifes to confound resembles somewhat President Jefferson, down to the half- the word Babel, so out of this resemcompleted term of President Harrison- blance by one of the most common pro-1500 to 1891. An infant that was fed on cesses in the history of myth formations, the thrilling stories of the survivors who came to the Hebrew mind an indisputahad fought at Lexington, Bunker Hill; ble proof that the tower was connected who had witnessed the evacuation of with the sudden confusion of tongues." Boston by the British; the daring and A case much similar to this is noted by bravery at Charleston, who heard the Mr. Mac Queary in his book. The proreading of the Declaration of Independ- phet Isaiah uses the Hebrew word ence, and saw the final surrender of almah, meaning a young woman, which Comwallis at Yorktown. Then came the Greek version of the Evangelist transthe year 1812; demanding a re-affirmation lates into parthenos, meaning young virgin, and upon this improper rendering theology has reared the birth of England spirit was not as loyal and lov- the Christ from a virgin. "Upon such meat as this doth Cresar feed."

The authenticated facts of the fulfilment of a presentment come from Paris, France, Adolphe Belot, writer of some clever French novels, about a fortnight complete, he demanded the addition of a when he died. . The publisher objected, loved to remember. as the author was in the best of health, West, but a United States-which if it and such an agreement unheard of. baby. Independent of any church au- edition contains a strong preface, by remains true to the principles of its originators, must forever remain a haven for the oppressed of all nations; and whose stern duty, by the preservation of the principles of liberty at house is to the principles of its the author, in which she reviews some of the arithment of the principles of its the author, in which she reviews some of the arithment of the principles of its the author, in which she reviews some of the critics. Felix Oswald appears in an interesting paper in which he notices the principles of liberty at house is to the principles of its and principles of its and thousand frances the author, in which she reviews some of the critics. Felix Oswald appears in an interesting paper in which he notices the publisher should pay a thousand france th publisher jokingly remarked that not he, but his successor would carry out the contract; yet the time had scarcely reason this name was first suggested by publisher jokingly remarked that not whelmed grandpa and grandma Princexpired when the news of Belot's death Mr. La Rue, who, when it was adopted reached the publishing house. The case is said to have caused a stir among the covery. The baby was a new ingredient Parisians.

> The decided and universal protest against the extortionate demands of pension claim agents has had a beneficent effect. The Senate Committee on approthis has been added a reduction of the general fee of \$10 to \$5 for pensions allowed under the act of June 27, 1870, ogy. the Dependent Pension Bill. It has been estimated that there will be 850,000 cases of increase allowed on claims now on file which, at the present fee would mean offered to God, with fear and trembling, \$8,500,000 expended in fees to pension and where mythical angels sometimes agents. The amendment will reduce condescend to attend family worship this amount to \$1,700,000. There will be about 421,000 new cases, involving, at the who, when in mortal form, were dear cost of \$10 each, an outlay by pensioners of \$4,120,000; these will be reduced, at there and sisters, and who love us still, \$5 per case, to one-half, \$2,060,000. This and who delight to visit us as we delight will be an effective damper upon the to have them come. Marian's mother shark-like conduct of pension agents. It is claimed that a late Commissioner of Pensions has made a fortune running sister. William's mother was often presup to the several hundred thousands of dollars by turning pension agent. It seems almost unnecessary that in a trans- He was getting weaned from the greed of action between a great government and a former servant the office of a third paid by a vile woman and neglect of his pure person should be required. If pensions are to be paid, the government should so simplify the processs of obtaining the same, that would prevent the unjust ward Julian, whom they were trying, so fattening of "those who toil not and spin far, with little success to rescue from the not." If the courage and sacrifice of the depth of misery into which he had falsoldier were worthy of direct recognition, lenhis remuneration and compensation should be direct also.

The startling exposure of the frightful condition of the tenement inhabitants of certain New York wards, lately made by Mr. Riis, in his book, "How the Lower Ten Live," has led to the suggestion by the New York World, that the ten school houses in these wards should be opened, her house. The wedding was a much warmed, lighted and supplied with newspapers, periodicals and innocent amusements. It asks, why should not at least rich and useful. Marian invited guests one room in each schoolhouse be a reading room and one be fitted out as a play to invite those of her own class. room for such as are denied them at home? The World says: "In the tene ment-house district the children's sorest destitution is their lack of home and its evening opportunities. They have no means of occupying their evenings with books, illustrations, newspapers or en- up their noses a little, but as long as the tertaining games. They have little even of physical comfort in their dwelling- class very little was said. Mr. La Rue places, and are compelled for want of it occupation for their unfed minds." cannot think a more effective method of instilling into their minds a dissatisfaction with their present degenerate moral, intellectual and physical surroundings than by showing them the possibility of being able through their own effort to gain these joys and com-forts partaken of now only nightly. If they have once been aroused to the consciousness of what they are and what they can and should be, a most important to their improvement has been n. This would be true progress; as taken. it would lead to the improvement of the surroundings of man through the improvement and progress of the man Progress to be lasting must not be an alteration of condition for man, but an alteration of condition through and by him "opened the windows of heaven." Pes- The expenditure of the amount claimed tilence and famine resulted from a direct as necessary—\$20,000—could not be betintercention of the Almighty or Salan

THROUGH THE CRUCIBLE.

BY J. WHITTEMORE, M. D. CHAPTER XX.

(Continued.) "Out the furnace come at last-The crucible is cold; The purifying process past And now appears pure gold.

When nearly a year had passed since the happy wedding at Prospect Villa, we may call at the Grant mansion and see how domestic matters are standing.

It had been a year of hard labor and intense auxiety. Never had the proprietor worked harder; not even in the midst of the most busy seasons of medical business. But everything had prospered in his hands, and notwithstanding his almost incessant cares and complications of business, it had been by far the happiest year of his eventful life. He, for his home was heaven.

But an event was at hand which caused much anxiety, if not a little fear. The society for Psychical researches. The time had come when the services of paper, as would naturally be supposed, Anne Neisen, in her special department of nurse, were called for. She had lived in Wallace appearing thoroughly at home the realms of conjugat love. Her husband was fully acquainted with all her ne elesities of body and mind, and she lacked no attention or loving care.

The first fruit of this love-union was a before his death called at his publishers girl. She was born on the anniversary to settle an agreement for a new story. of their marriage, March 4th. It was a When the arrangements were nearly pleasant coincidence that three birthdays in the family should occur at the clause asking the publisher to undertake same time. And it was also the aunithe payment of his funeral expenses versary of two noted visits which he Liberal Union). Helen Gardener's novel

> wept with joy. Marian made a rapid rein the cup of domestic bliss, which seemed full before.

Before marriage neither of the parties had hardly formed an idea of what a sure of completing the work. It is said, home born of love could be. The most however, that an arrangement will be beautiful and enchanting word-pictures made which will obviate all risk of his priations has recommended the adoption which Marian had ever drawn in her lec. suffering from want during the remainof an amendment reducing the fees of tures, were but the cold marble statue attorneys on increase cases to \$2. To compared with the warm caresses of living love. Conjugal love can be realized but never defined; it has no perfect anal-

This was not the family as the fancy of priests sometimes attempt to portray, where the Bible is read and prayer was but a family where real angel-spirits friends-our fathers and mothers, browas a frequent visitor. She sometimes brought the older brother to see his little ent with words of love and counsel. His father also came for help and sympathy. gold. He mourned still his infatuation minded wife.

All these spirits besought William and Marian to send out kindly feelings to-

Another year had glided swiftly away amid the cares, labors and pleasures of active and useful life. John Reed had graduated with honor from the medical college, and now claimed Maggie Kelly for his wife. Most of the last six mouths Marian, and at the request of her old mistress the nuptials were celebrated at more pretentious affair than was Marian's. The presents were numerous. as she chose, while Maggie was as free

It was pleasant to Marian and William to see some of the most aristocratic gentlemen and ladies in the city attending on perfect level a wedding party of a waiting maid in company with numerous others of the same class. A few stuck host and hostess belonged to their become so modified in his views that he said Marian and William had done a very sensible thing. Many others thought the same.

Mr. Grant assisted the young doctor residence he occupies the beautiful cottage owned by Mr. Princton. Meantime Grant was intent and busy with his work sign of both William and Marian to gradually diminish their property by sending it back as far as possible to its source.

Free reading rooms were established with books and periodicals of a kind calculated to instruct and amuse all classes—workmen and their families. In each place of business a splendid hall was erected for lectures and lyceums, occupy them themselves. These halls old cost.

terests.

He established in all the villages Sunday-schools, in which the common English branches, including book-keeping THE PSYCHOGRAPH and all the ordinary methods of transacting business were taught. Those who wished to cultivate or enjoy sectarianism were free to do it at their own expense.

Mutual relief associations were also everywhere encourged. All dishonesty, vulgarity, intemperance and immorality were discouraged in every possible way consistent with the law of kindness and personal rights.

[To be Continued]

THE ARENA.

The paper, by the eminent English scientist, Dr. Alfred Russell Wallace, in The Arena for January is creating much comment. In it Dr. Wallace examines the first year in his life had a home, and the problem, "Are there Objective Apparitions?" and reviews many important cases cited in reports of the English is scholarly and strictly scientific, Dr. in the psychic realm as in the great field of evolution, where he had so long stood side by side with Charles Darwin. The number also contains a symposium on Helen Gardener's new novel, "Is this your Son, My Lord?" by the following well known thinkers: Moncure D. Conway. Prof. Joseph Rodes Buchanan, Elizabeth Cady Stanton, Matilda Joslyn Gage (President of the National Women's has already passed into its second edi-No priest was called to christen the tion of five thousand copies. The last

The Buda-Pesth Athenaum offered Louis Kossuth an advance of 3,000 florins on his writings, but the old man, with characteristic honesty, declined it on the ground that at his age he could not be der of his life.

Written for The Better Way.

In Memoriam of Emma Abbott. HELEN MARION WALTON.

A dear loved one has passed away Unbound, untrainmelled, free, Embarked in splendor; sailing lar Across death's opal sea— Her perfect life was all complete. Of few short years we tell Her memory liveth evermore

In hearts that loved her well. The dear Lord Christ hath lifted her Above all earthly pain, Sweet angel voices caught her song And echoed loud the strain-

All radiant as the morning sun She sang her last farewell; Of all she saw, or heard, that day, No mortal tongue can tell.

The song-bird caged no more can be, Cr longer beat its wings Against the bars of adverse fate. But of its freedom sings-Her anthemed soul hath found its mate

Who wandered from her side, With outstretched arms he greeted her, His faithful, loving bride.

May we not hear through cloudless space? The happy, tender strain, As angels catch and well repeat That matchless, pure refrain-We may not mourn her absence more, Or pray one sorrowing prayer, But garnering all sweet memories

Await our meeting there.

Brooklyn, N. Y.

Our old friend and brother, C. R. Miller, opened the Brooklyn Spiritual Conference on Saturday evening by reading several spiritual communi cations, recently received, written independent ly through the medlumship of Mr. George Cole of this city, only the medium and Mr. Miller Maggie had been at her old home with being present, and the paper being enclosed in a glass fruit jar, the message being written in the full light of day, on paper Bro. Miller fur nished from a pad which he carried in his pocket. The messages were written quite lengthy, and elegant in phraseology and ex-

> The opening speaker was followed by Mrs Blake, with her usual tests, which were well received, and by Mrs. Kurth, also Mrs Lewis, with short addresses, and the meeting closed b Mr. Benn giving an experience at a materiallz ing senuce with Mrs. Roberts, of New York, re cently in which the medium was locked inside an iron wire cage, strong enough to hold to tiger, and a spirit materialized up at the ceiling and came down into the the sitters and dematerialized in the room There was a number of other spirits that came out from the cabinet, which was kept locked all the time. Some of them dematerial izing in the room.

At the Independent Club on Friday evening most of the evening was given over to business of the club and the balance to spirit socially. Praternally.

Obituary.

Passed to higher life, at Canton, Ohio, to open an office in Brooklyn, and for a On the 11th at the age of seventy-six, after a life of great usefulness. She never had any children of her own, but she raised orphan and at the time of her death was living with Her husband dled four of restitution. It was the deliberate de- ago, after a wedded life of 51 years, up to nine yearnago. They were materialists, since then Spiritualists. It has been a great pleasure to her to go to the circle every Sunday evening and alt and talk over old and new times with her husband (D. I. Carlin, medlum).

The now famous Rev. McQuary officiated at the funeral. He is virtually a Spiritualist. His text was part of chapter 15th of first Corrinthians. He very expressly said there is material and there is a spiritual body; not that there will be a spiritual body. This body is not the one that will be, but an entire new body, already here, and that this body is but and the proprietors did not disdain to as an old garment cast off, as we cast off an

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STARTLING FACTS

-OF-

MODERN SPIRITUALISM,

Reported for The Better Way

PSYCHIC RESEARCH SOCIETY.

Last Suuday afternoon Douglass Hall was filled to overflowing, it being the last Sunday of our favorite speaker, Mrs. Sheehan, before her departure for Indieilognus,

The subject for this afternoon's lecture was "Hypnotism," which at this time is of universal interest. The very mention that the guides of this instrument would handle that subject was sufficient to tax the capacity of the hall. Despite the fact that Mrs. Sheehan had been confined to her bed during the greater part of the week, this was not apparent to those unacquainted with the fact, as the guides handled the subject with their usual eloquence and power. The early history of the subject was but lightly touched upon, but its present aspect in the city of Cincinnati was the point particularly dwelt upon, and our M. D.'s received many hard hits, which elicited great applause from the audience. While many strangers were inclined to doubt the "trance part of the business," as they styled it, yet all were united in the opinion that it was a grand effort on the part of the speaker. Spiritualists and skeptics alike pressed forward to congratulate the speaker, and a large number endeavored to secure, it possible, a private sitting. From the large number who asked for the latter, we should judge that however they ridicule Spiritualism in public, they rather like and do seek it in private. Mrs. Sheehan was compelled to refuse many who sought a sitting, as her health is such as not to permit it,

Our city has the reputation of being well supplied with mediums, but the demand made upon our speaker, who feels that she ought not to give private sittings owing to the fact of her public work, goes to show that there is an insufficient number to meet the demands of increasing investigators.

The officers and members of this so ciety are surely doing a work of love, as they have granted their speaker a leave of absence for February, to make an engagement with the Indianapolis society. while they were unable to announce a speaker for next Sunday. The public will be advised through the Sunday papers who will occupy the rostrum of this society. They, however, announced a repetition of their very enjoyable entertainment of last month, to take place on February 18, 1891. All are invited.

At the close of this meeting a great portion of the audience lingered to say good-bye and express a wish for the speedy return of this popular speaker.

We were all pained to learn of the serious illness of that estimable lady, Mrs. Eva Sagmaster, the Secretary of this Society, and it is hoped that she will speedily recover and be with us the coming month. Learning of this lady's illness and knowning that she has so ably reported the meetings of this society, I trust the readers of THE BETTER Way will excuse the writer's efforts in endeavoring to fill the place. E. HUNT.

Reported for The Better Way.

A Pleasant Event.

A reception was given to Mrs. A. M. Glading, on occasion of the third marriage anniversary of Dr. and Mrs. Dr. J. Lamon, at their cozy city flat.

The affair commenced at seven o'clock continuing until nearly midnight. Quite a number of intimate friends were assembled, enjoying a happy time. Through the organism of seven different mediums, very beautiful sentiments and good wishes were expressed in honor of the wedding celebration.

tuming being dedicated to spirits of forest life. Most perfect harmony pre vailed.

Each person present obtained an excellent and prophetic message from the Indian guide of Mrs. Glading, spirit Winona

Wedding cake and other refreshments were served by Mrs. Dr. Lamon and her mother. The anniversary last year was celebrated in Albuquerque, New Mexico.

DR. F. L. H. WILLIS.

An introduction to Dr. Fred L. H Willis, who is to address the Society of Union Spiritualists, of Cincinnati during the month of February, we publish the following testimonials in his behalf. The Norwich (Conn.) Bulletin writes:

Dr. Willis closed his month's engagement with the Norwich Spiritual Union Sunday. He gave a series of lectures, which for scholarship and force rank among the best addresses ever delivered before the Norwich Union.

Concerning his lectures at the June meeting at Cassadaga a reporter says:

Of the lecturers, during the week that I attended the camp meeting Dr. F. L. II. Willis of Glenors, New York, most frequently occupied the platform. This gentleman's esperiences in mediumship, and in persecutions therefor, as related by himself, if uncorroborated by the testimony of such a "cloud of witnesses," would be simply incredible. When first developed, asginst his own choosing, as a needium of communication between mortale on the so-called physical plane of life, and the unsees forces of intelligences, he was a student of llarvard University. The treatment received by him from the faculty of that venerable institution was such as to wreck his nervous system and to whiten his locks while still a very young man. Notwithstanding loss of health he is a very powerful and very entertaining appeaker. He hulds his audiences spell-bound, as it were, by the magic of his eloquence, from one to two hours at a time without apparent physical fatigue or mental exhaustion.

A. B. Brown, Philadelphia, Pa, writes meeting at Cassadaga a reporter says:

A. B. Brown, Philadelphia, Pa., writes to the Banner of Light that:

I am led to write you this evening, and whether it be the trepiration which flowed to me from the lecture I have just returned from hearing, or my own wish to do justice to one of our speakers in the spiritual field, I cannot refrain from saying that I have just listened to

the grandest effort I ever heard from the lips of man or woman. The lecture was before the First Spiritual Association of Philadelphia, and delivered by Dr. F. L. H. Willis.

His subject was "My Creed as a Spiritualist." The lecture was followed by an inspirational poem addressed to the clergy, both of which were remarkable for cloquent delivery, profundity of thought and forcible argument.

I have listened in my time to all or nearly all. Of America's best ornores, both within and without the church and on the Lyceum platform, and never have I encountered such inspiration—either in conception of the subject matter of in earnest and felicitous expression—as evinced by Dr. Willis this evening. To attempt to give the faintest outline of his lecture or poem, and to do the subject or the lecturer justice, would be impossible, and worse than folly.

I heard Phillips, Garrison and George Thompson in the control of the subject of the lecture plates, would be impossible, and worse than folly.

Tremont Temple, and lasted from cight o'clock in the evening until the next morning at nearly one, but at no time did these grand advocates rise to the sublime cloquence and force of presentation of their subjects as did Dr. Willish this evening.

To-day, Dr. Willis, In his scholarly attainments and fidelity to his convictions of truth, and the great and grand principles of life, honora Harvard far more than Harvard far more than Harvard far more than Harvard could have honored him with a full diploma.

Dr. Willis meeds no recommendation from me. I do not write to praise him so much as to say to the Spiritualisis of this country that they have In their ranks of advocates of this truth, one of the grandest inspirational and intellectual lights of the world in the person of Dr. Willis, we praise men after they are dend, but let us tell Dr. Willis, while he is with us, that we appreciate his scholarly attainments and his eloquence in telling us what he knows of the science of life and spirit-heing."

Jacob Edson writes about his services at the Boston Temple as follows in the Banner of Light:

Banner of Light:

It was my privilege to attend service Sunday, March 3d, at the spiritual Temple, corner of Newbury and Exeter streets, Boston, Dr. F. L. H. Willis, of Harvard College memory, delivered the discourse. It was one of the most profound and exhaustive inspirational efforts I have ever listeued to—a revelation of spiritual truth voicing the Living Word. The speaker seemed more than a medium—"a reedshaken with the wind—he appeared to be a conscious personification of the power, the absolute truth that shakes the reeds. He seemed to be a conscious embodiment of that light which lighteth every man that cometh into the world. Ought not such some of God to be brought or come to the front?

He had the largest audience that has assembled at the temple this season. He speaks again next Sunday. Spiritualists should be present, and bring their friends, especially their literal Advent friends with them.

Battle Creek, Mich.

A rare treat was enjoyed by those present as Spiritual Hall last evening, in the lecture given by Mrs. Helen Stuart-Richings, of Boston. The subject of her lecture, "The home of the soul" was given by some one in the audience, and the honest, candid and eloquent manner in which she discussed the same was indeed pleasing to hear. Her premises are stated clearly and concisely. Her arguments are log-ical, reasonable and forcible. If, as Mrs. Rich-ings holds, man is his own architect, and every thought, act and deed of ours are material: used in the construction of "The home of the soul," I opine a very large majority of us would be profitably employed in changing our building material.. Mrs. Richings will speak again to-night and

to-morrow night. All our people should hear this talented inspirational speaker.—Journal.

New York.

Mrs. M. E. Williams will give a series of lectures at Adelphi Hall, corner Fifty-second stree and Broadway, beginning on the 6th of Februa ry, and to continue every Friday evening until further notice. Tests, psychometric readings and physical phenomena are also on the pro-Mr. J. W. Fletcher and other medi diums will be present at each meeting.

The hall of the Knickerbocker Conservatory 44 West Fourteenth street, has been engaged and regular meetings will be held every Sun day morning at 10:45 and evening at 7:45, com mencing Sunday, Feb. 1, 1891.

Speakers until further notice will be Mrs Helen T. Brignam. Communications may be addressed to Mrs. H. T. Brigham, 145 West Forty-fourth street, or to Miss B. V. Cushman, 224 East Thirty-ninth street.

Will you please give notice in your paper of the death of Dr. James Boggs, of Havauna, Maou county, Ill. He passed away from us on the morning of

November 14th. He had been for about thirty years an earnest worker and believer in the spiritual philosophy, and was himself very mediumistic. He gave largely of his means and influence to promulgate the principles which he so much loved. He had just returned from a prolonged visit to the Pacific Coast and came back with seemingly renewed health and vigor. but was stricken down with a severe cold in a few days after his return. He was nearly eightythree years of age, yet his faculties were un-dimmed and his faith unflinching to the last The "Indian Festival" was also added He was a man of decided thought and energy to the festivities, the decorations and cos-In that order he had held many important trusts. Spiritualists and mediums, who have known him in years gone by, will regret to learn that they will meet him no more on the earthly plane of life, but with the many loved ones he waits for us on the other shore.

MRS ADOLPH KREBAUM.

In Phoenix, N. Y., on November 17th, Reu ben K. Care passed into the spirit life at the age of eighty-three years. He had retained his mental faculties to a remarkable degree. staunch Spiritualists for many years, in life it was both his delight and consolation, and during his long and poinful illness it sustained and cheered him. He had no fear of death; to him it was but the new birth that would ushed him into the company of wife, children and friends, who had preceded him, and surrounded and song he went out into the beyond. Phebe Parker, of Phoenix, N. Y., conducted the funeral service at the home of his daughter, with whom the last seventeen years of his life was spent. ETTA SADDLEMYER.

PUNCENT PARAGRAPHS.

Say, Tom, with all your talents and money, why don't you join the hifalutin people, in-tead of keeping company with all this small

fry?

Oh, I can't develop contempt enough for these simple-minded people to make myself at home with the others. It takes time to become a man of the world, you know.

Those people who are too small to be seen may content themselves with the fact that all life aims for the non-dimensional—the spiritual -and are approaching this state as they becom invisible to ordinary human sight, spirit being gauged by force or influence, not bulk or mass

PLENTY OF BOOM

the waste basket.
Editor—We have no waste basket.
Foct—I am delighted to hear that.
Editor—We use a barreh—N. Y. Weekly.

Rejuctance to work is judicative of some selfish or sensual passion that desires to be nursed or indulged instead-this inducing mental inactivity, which is the precursor to physical inaction.

Lawyer-Are you German by descent? Witness-No, sir; by marriage.-Judge.

mper: Young reporter—To make a long story short -Puck.

Poet-Did you read the two poems I left liere last week! Editor-I did. Well, er-what-er-do you think of them? The first one was dreadful simple, and the other one was simply dreadful. Texas sittings.

The expression, "He is a brick," is over zone years old. Agesilaus, King of Sparia, 88 in showing his army of 10,000 men, pointing to them, said: "These are the walls of Sparta.

QUITE LIKE A BEAVER.

QUITE LIKE A BEAVER.

Mrs. Spriggins—John, dear, you've been quite a withe at that job
Mr. Spriggings fresh from a wreste with the basement stovepipe—Yes, and I ve been working like a beaver.
Quite like a beaver.
What do you mean, madam?
Heavers, I am told, also have a dam always ready.—Pittsburg Builetin.

Contempt is what we feel for the men who commit the sins we have no inclination for N. Y. Herald.

THE WORST ISM.

What keeps our friend from church?" the pas-

"I have not seen him there for many weeks. I hope he's not got Deism in his head,
That he comes not "—(Tis to his clerk he speaks:
"Oh no, your reverence," he answers flat,
"I is not Deism, it is worse than that,
"Than Deism worse!" exclaims in sad surprise
The minister. "Tis Atheism then, I fear."
"No, worse than that, much worse," the clerk replies.

replies,
rep

India takes the palm for free postage. Postal

WILVIER WANTED A PENSION.

Veteran to pension attorney)—I want you to prosecute my claim for a pension. I was in-lared during the late war. Attorney—Indeed! How, may I inquire? Veteran—I purchased a pie of an army sutter and ate it.—Kate Field's Washington.

HOW TO ASK AND HAVE.

Oh! 'tis time I sh' uld talk to your mother, Sweet Mary," says I;
"Oh! don't talk to my mother," says Mary, Beginning to cry:
"For my mother says men are deceivers, And never, I know, will consent, She says girls in a hurry who marry At leisure repent."

"Then, suppose, I would talk to your father,
Sweet Mary," says !;
"Oh! don't talk to my father," says Mary,
Beginning to cry;
"For my father, he loves me so dearly,
He'll never consent i shall go—
If you talk to my father," says Mary,
"He'll surely say 'No.""

"Then how shall I get vou, my jewel?
Sweet Mary," says I.
"If your father and mother's so cruel,
Most surely I die."
"Oh! never say die." says Mary,
"A way to save you I see;
Since my parents are both so contrary,
You'd better ask me."—Samuel Lover.

IMPORTANT SCIENTIFIC DISCOVERY In speaking of the minute parasites which are found in the hairy part of a tiger's foot, a scientist says: "They constitute one of the most wonderful curiosities I know of in the snimal world. The parasites are so small as to be almost invisible to the naked eye, and yet each is a perfect counterpart of the tiger."

INPANTILE CURIOSITY.

Little Johnnie-Teacher, do the angels wear

ny clothes? Female teacher-No, Johnie, they do not. Little Johnnie-They don't, eh? Well, what do they take off when they go in swimming?-Texas Siftings.

MOVEMENTS OF MEDIUMS.

Hon. Sidney Dean is lecturing this month in Denver Col.

U.G. Figley has changed his address from Defiance, to Bryan, Williams Co., Ohio.

For engagements, address Dr. J. K. Bailey 312 S. Washington Ave., Scranton, Pa.

R. H. Kneeshaw may be addressed for led ture engagements at 79 White street, Saratoga Prof. W. F. Peck can be engaged for May. Ad

month. Mrs.Adah Sheehan may be addressed for lec

ture engagements at a West Ninth street. Cin Mrs. Carrie Twing will speak in Elmira, N

Y., during February; in Springfield, Mass. March 1st and 8th. Dr. H. F. Tripp, magnetic physician and prophetic reader, may be found at 8 Dwight street,

Boston, Mass., till April 161. Lyman C. Howe speaks at Elmyra, N. V., during the Sundays of February, and at Saratoga

Springs, N. Y., during March Prof. J. M. Allen may be addressed for engagements at 400 Hunter street, Atlanta, Ga.,

or care Dr. J. A. Hall, Palatka. Fla. G. W. Kates and wife will accept engage-ments after January. Address them at 2234

Frankford Ave., Philadelphia, Pa. The Adelphi Spiritual Society of New York City have engaged Hudson and Emma Room Tuttle to lecture for the month of February.

Prof. W. M. Lockwood will be ready for lecture engagements by the month or for a course of lectures after April. Address: Ripon, Wis. Prof. J. Clegg Wright speaks in E. Saginaw Mich., January; Grand Rapids, Mich., February; New York City, March, April and May; Cincin-

nati. June. 1801. P. G. Wilson is open for engagements. Ad-Box 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

Mrs. Maggie Stewart, platform test and clair voyant medium, 764 East Main St., Hiqus, Ohlo, can be engaged for Pebruary and March by so-cieties in need of first-class talent. Address us Mrs. Seery, trumpet medlum, left Indianape

lis on the 26th for Anderson, where she was expected to remain three days. From thence she goes to Muncie, Ind., before returning to Frank T. Ripley is re-engaged at Dayton. O.

for Febuary, and would like an engagement for March, April or May, in Indiana, Ohio or Penu sylvania. All letters to be addressed to Dayton O., General Delivery, Postoffice. G. H. Brooks intends to return Past in the

apring, and desires to make engagements with societies in the East for the fall and winter months. Please address 124 Charter street Madison, Wis., and oblige your friend and broth

G. G. W. Van Horn, speaker and platform test medium. 355 West Twenty-ninth street, New York, can be engaged for the season of their Societies or parties in need of his valuable ser vices for missionary work can address him as above. References exchanged.



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lest Park, Mich. from August 12 to 15, 1501, and at Mount Pleasant Park, Clinton, Iowa, from August 27 to 31. He is engaged to speak in Pittsburg, Pa., the Sundays of December, 1801 He is yet free to engage for April, May and

Mattie E. Hull is lecturing the present month In San Diego and National City, Cal. February est and 5th will lecture in Los Angeles. Dur-ing her sojourn in Los Angeles she will deliver a few lectures in Pasadena. She will probably join Mr. Hull in Portland or Sacramento the latter part of February or the first of March.

Dr. Uriah Davis Thomas, psychologist, trance and inspirational speaker and platform test medium, has just returned from a successful lecture tour to Saginaw, Owasso and other points in Michigan. He may be engaged on liberal terms for April and May Societies desiving his services can address him at once, or until March 1st, at 185 Trowbridge street, Grand Rapids, Mich.

Harlow Davis, the well-known test medium of San Francisco, Cal., is located in Chicago, and is open for engagements in any part of the country after February 1st. All communications should be addressed to 540 Wabash Avenue, Chicago, Ill. Mr. Davis comes to Chicago and Eastern cities with the highest recommendations from the Spiritualistic pa pers on the Pacific Coast.

Mr. I. Frank Baxter's Sunday appointment are as follows: Feb. 1 and 8, in Springfield, Mass.; Feb. 15 and 22, in Boston, Mass., 'Berkley Hall: first and last of March, in Salem Mass, and the intervening two in St. Louis Mo: April 5 and 12, in Springfield, Mass.: April 19. in Salem, Mass.: April 26, in Hillsborough, N. H.; May 3, in Salem, Mass.: May 10, Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work no private sit-tings or seances given at 181 Walnut street. Chelsea, Mass.

An Ohio lady was so frightened by a snake that her glossy, black hair turned white as snow. It was soon returned to its criginal color by Hall's Hair Renewer.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colle, and is the best remedy for diarrhoes. cents a bottle.

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